Master of Wisdom

Writings of the Buddhist Master Nāgārjuna

Translations and Studies by Chr. Lindtner



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Arya Nagarjuna

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Yeshe De Project

Dharma



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Revised Edition

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Publisher's Preface

Honiage to the Buddha, Marina, and Sanglia

In the history of Buddhism, the great master Nagarjuna stands out with a splendor matched by few others. His teaching and activity on behalf of the Dharma are virtually unparalleled, and his writings have had enormous influence not only within the Buddhist tradition, but also on the other philosophical traditions of India. Today that influence is beginning to be felt in Western thought as well.

Several Buddhist scriptures contain prophecies stating that Nagarjuna would appear five hundred years after the time of the Buddha. Based on Western scholarship, this would place him in the first century of the Christian era, a time when the Mahayana was first becoming widely known. His impact on the Dharma and on the Buddhist community in this time of transition and transformation was incalculable.

Nagarjuna was an early abbot of Nalanda, and he laid the groundwork for the later flourishing of Buddhist universities at Nalanda, Vikramasila, and elsewhere. In founding the sastra tradition, he showed the role that human intelligence could play in attaining inner realization. Largely through his efforts, the exploration of the highest forms of knowledge became a central focus of Buddhist practice.

At the same time, Nagarjuna explored more esoteric paths to realization, transmitting to his students methods and attainments of the deepest significance. He supported preservation of the stupa built at the site of the Buddha's enlightenment in Bodh Gaya, and constructed temples and erected stupas throughout all of India. He is said to have traveled to nonhuman realms as well, including the realm of the nagas, from which he returned with the text of the Prajnaparamita in 100,000 lines. His writings, which span the range of human knowledge, spread from India to Tibet and China, where they were quickly translated from the Sanskrit. Commentaries on his works abounded in both India and Tibet, shaping centuries of philosophical inquiry.

Nagarjuna devoted himself to understanding the Buddha. He sought to determine how the Enlightened One had come to be and how he had attained realization. He explored and celebrated the beauty and special qualities of this exemplary being, who transcended the conventional human realm, yet epitomized the perfection of human possibilities.

Nagarjuna's investigations into the Buddha's special understanding led him to the Prajnaparamita, known as the mother of the Tathagatas. Turning to the study of the Prajnaparamita with all his energy and insight, Nagarjuna came to know the inner heart of reality as sunyata. Cutting through all extremes and dichotomies, he became one of the first to systematically establish the Madhyamaka, or Middle Way, thereby founding a firm philosophical basis for the Mahayana. His exploration of the two truths, the validity of conceptual knowledge, and the interdependence of all phenomena established a framework used by generations of leading thinkers and countless meditators.

Modern Western scholars have suggested that there may have been several Nagarjunas, whom the tradition has mistakenly treated as one. They have also cast doubt on the authenticity of many of the works ascribed to Nagarjuna by the Tibetan and the Chinese canonical traditions. Such theories have their origin in the great love that scholars have always had for speculation. While they certainly raise important questions, they have also had an unfortunate tendency to create confusion. It will require much continuing effort by new generations of dedicated scholars to set these issues straight once and for all.

The present work contains translations and editions of a number of key works by Arya Nagarjuna, together with a wide range of useful studies by Dr. Lindtner. At this early stage in our knowledge of the Buddhist tradition, it would be unrealistic to expect definitive treatments. However, Dr. Lindtner's efforts reflect extensive study and care, and we are most grateful to be able to present them. There remain many additional works by Nagarjuna that are not yet available: works of beauty, sophistication, and depth that speak to the concerns of modern thought and to the issues that daily confront those who seek to walk the path of realization. We hope that in the future we will be able to present more such works in translation.

In preparing the present edition, we have had excellent cooperation throughout from Dr. Lindtner. An earlier version of this work was published by Dr. Lindtner himself in Denmark. In order to make the work accessible to a wider audience, we have substantially rearranged the materials presented. Dr. Lindtner has provided a list of corrections to his earlier edition, which we have incorporated in the text, and he has been kind enough to translate specially for this edition some of the Sanskrit and Tibetan passages cited in his concluding essay. He has also given us permission to include among the editions presented here his critical edition of the Sunyatasaptativrtti, a commentary by Arya Nagarjuna on his own root text.

In addition, we have added to this edition a glossary, index, and other finding aids as well. The glossary is based almost exclusively on terms that Dr. Lindtner had originally presented parenthetically in the translations, and thus cannot be considered complete. However, it should still prove useful to students interested in further Madhyamaka studies. We hope that the other materials presented will

also encourage further study, together with an ever-deepening appreciation for Nagarjuna's writings.

Finally, we have made numerous minor editorial changes in the translations (as well as a few elsewhere in the book) for the sake of clarity and simplicity in the design and in the language, or for students who would like to see how the Tibetan has been rendered into English. Some of the changes are also intended to maintain consistency, either internally or else with terminology and usage adopted in some of our previous books (for example, we have treated 'samsara' and 'nirvana' throughout as English words). Dr. Lindtner kindly gave us considerable leeway in this regard. Of course, working with texts of such difficulty, we have sought to change the translations only in ways that would not affect the meaning, and have consulted with Dr. Lindtner whenever we believed this to be an issue. Nonetheless, the responsibility for any inaccuracies that may have resulted is ours.

For readers who wish to compare the translations with the facing transliterated Tibetan, it should be noted that Tibetan and English may not always correspond, because Dr. Lindtner drew on the original Sanskrit wherever that was available. Interested readers can consult the Sanskrit editions presented in Part II of the book. (For the Sunyatasaptati, readers should also compare the Tibetan verses as they are presented in Nagarjuna's commentary, also reprinted in Part II - in some cases there are significant differences.) The following list presents a few instances of verses for which Dr. Lindtner's translation follows the Sanskrit rather than the Tibetan: CS It 2, 14; CS III, 32, 42, 56.

For many years now we have wanted to focus more effort on the publication in English of works from the sastra tradition, works which offer a wealth of teachings in a form well-suited to certain characteristics of the Western mind. For some time we had to put this project aside while we worked on preparing a complete edition of the Tibetan Buddhist Canon. Now, however, we are ready to begin anew. This book is a suitable starting point, for Nagarjuna can be regarded as the founder of the sastra tradition. He and the later master Asanga are known in Tibet as the two excellent ones, or the two great lions, while Asanga's brother Vasubandhu is considered the greatest of the sastra interpreters.

Among other leading figures of the sastra tradition are Nagarjuna's disciple Aryadeva and the Madhyamika masters Bhavaviveka and Candrakirti. Dignaga and Dharmakirti are the greatest among those who explored epistemology and logic, while Gunaprabha and Sakyaprabha revealed the depths of the Vinaya, and Candragomin and Santideva are chief among those who established the vision of the Bodhisattva path. Their works, together with those of dozens of other masters, offer an unsurpassed wealth of teachings that we hope will become increasingly available to the West in the years to come.

With this project in mind, we express our sincere wish that the present work

be the forerunner of many more, and that each in turn mark an improvement in form and content over those that have come before. Anyone interested in joining us in making that goal a reality is invited to contact Dharma Publishing for more information.

In readying this book for publication, Jack Petranker provided technical editing, prepared the glossary and index, and supervised other aspects of production. Several other staff members gave generously of their time and energy to make publication possible. We extend to all of them our thanks, and in particular wish to express our appreciation to Dr. Lindtner for his unfailing courtesy and flexibility.

Dedicated to all who are working for the continuing revelation of the Biiddhadharma

Preface

These studies in the writings and philosophy of the Buddhist Patriarch Nagarjuna could not have achieved their present form had I not been able to benefit from the cooperation and support of a number of friends, students, colleagues and library staffs here and abroad. To all of them, too numerous to mention individually, it is a pleasure to acknowledge my sincere gratitude and tender my best thanks.

In particular I would like to mention the names of four svyuthyas; namely, Per K. Sorenson, Ole Holten Pind, Harish Gaonkar, and Torvald Olsson, with all of whom I have enjoyed indulging in the study of Madhyamaka texts and in discussions concerning problems of Indian philology and philosophy. Professors J.W. de Jong, V.V. Gokhale and M. Hahn, Dr. M. Hara and Mr. A. Saito all provided me with indispensable suggestions, papers, or copies of manuscripts.

I most heartily thank Mrs. Else Pauly, who read the proofs, and above all Dr. Eric Grinstead, who, readily and generously as always, inter alia rendered unfailing support in rebus sinicis and in reading my manuscript.

Finally, I cannot be reticent about the deep and obvious debt my work owes to that of scholars who have done so much, in various respects, to clear the perilous madhyama pratipad before me. Suffice it to mention the names of Erich Frauwallner, Poul Tuxen, Jacques May, Etienne Lamotte, and Louis de La Vallee Poussin, still the unsurpassed master of Buddhist studies.

C.L.

Preface to the Revised Edition

In this revised edition some misprints have been corrected and some additions to the bibliography have been made, though restrictions on space did not allow me to add all the works I should have liked to mention. In particular, I may be permitted to refer the reader to some of my own papers subsequent to the first edition: "The Lankavatara in Early Indian Madhyamaka Literature," in Etudes Asiatiques 46/1 (1992); "Yoga in Mahayana and Mahavajrayana," in H.H. Sprenger (ed.), The Esoteric Buddhist Tradition, Copenhagen 1994, pp. 1-30; "Nagarjuna and the Problem of Precanonical Buddhism," in Religious Traditions 15-17 (1992-1994), pp. 112-136. Reviews of some recent contributions may be found in The Adyar Library Bulletin. General accounts of Nagarjuna and his works will appear in Routledge's Companion Encyclopedia of Asian Philosophy and in Karl Potter's volume on Mahayana in his Encyclopedia of Indian Philosophies (forthcoming). Some critical remarks on the text of MK edited by Saigusa Mitsuyoshi, Churon geju soran, Tokyo 1986, are published in a review in Cahiers d'Extreme-Asie 4 (1988), pp. 244-247. Future contributions in the field can, above all, be expected from further research into the Indian (Sanskrit) background of Nagarjuna.

C.L. May 1996

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Introduction

Even though a steadily increasing number of papers and books about Nagarjuna and the Madhyamaka school testify to a widespread interest in this branch of Mahayana Buddhism,' Indologists have still not laid the solid foundation required for real progress in these studies. Only a small, though important, fraction of his works is available in modern editions and reliable translations,2 while more than one hundred of the most varied texts transmitted under Nagarjuna's name still lie in Chinese and Tibetan versions, and even in Sanskrit manuscripts, without having been analyzed, let alone critically edited.3

It is only when a genuine and intelligible kernel of text has been extracted from this poorly digested mass that the two main tasks awaiting the scholar in this field may be taken up. The first will be the endeavor to understand the ideas and the personality of Nagarjuna from his own works against his own background (mainly Buddhist); the next, to trace the immense impact - for I am certain that it will prove to have been so - that his efforts exercised on subsequent developments, not only inside but also outside the Buddhist fold.`'

A unanimous tradition regards the Mulamadhyamakakarika as Nagarjuna's magnum opus. In a previous work, I have attempted to determine which other works can be regarded as indisputably genuine. Some comments on the criteria I have employed can be found in Part III of this book and the accompanying notes.

In summary, I found that apart from the Mulamadhyamakakarika, twelve other texts must be considered genuine. These twelve are as follows: Sunyatasaptati, Vigrahavyavartani, Vaidalyaprakarana, *Vyavaharasiddhi, Yuktisastika, Catuhstava, Ratnavali, Pratityasamutpadahrdayakarika, Sutrasamuccaya, Bodhicittavivarana, Suhrllekha, and *Bodhisambhara[ka]. They will be translated, edited, or analyzed on the following pages.

My desire to treat all the works definitely to be ascribed to Nagarjuna in one way or another has made the present work rather wide in its scope. Inevitably this entails that numerous details or points of minor significance are tacitly passed by. This could not be otherwise. Nobody could be more aware of how much still remains to be done by future research than I am. However, I have done my best to clarify or at least indicate all points affording genuine problems, textual or philosophical. For misunderstandings and omissions I can, of course, only crave the reader's indulgence.

It will be convenient for the reader if I provide a synthetic survey (sarhksepa) of Nagarjuna's chief religious and philosophical persuasions.;

The best starting point for such an exposition is the theory of two truths

(satyadvaya): a relative or conventional truth (sarinvrtisatya) that serves as the means for obtaining the absolute or ultimate truth (paramarthasatya).6

The ultimate goal of all endeavors is the highest good of oneself and of others: abolition of rebirth, or nirvana.' It implies the attainment of Buddhahood, or a twofold body (kayadvaya).s This may be considered from four perspectives:

Ontologically: All phenomena (dharma) are empty (sunya) since they lack own-being (svabhava), inasmuch as empirically and logically they only occur in mutual dependence (pratitvasamutpanna).9

Epistemologically: The ultimate truth (tattva) is the object of a cognition without an object (advayajnana),10 and thus only an object metaphorically speaking (upadaya prajnapti).'1

Psychologically: It is the abolition of all the passions (klesa), primarily desire (raga), hatred (dvesa) and delusion (moha).12

Ethically: It implies freedom from the bonds of karma but subjection to the altruistic imperatives of compassion (karuna). 13

The conventional Buddhist means ([sarh]vyavahara) devised for the fulfillment of this objective may be classified variously, but fit most briefly and comprehensively under the heading of the two accumulations for enlightenment (bodhisambh5ra):11

Accumulation of merit (punyasambhara). This comprises the four perfections (paramita): Liberality (dana) and good morals (sila),15 which are mainly for the benefit of others, and patience (ksanti) and energy (virya), which are for one's own good.16 Their practice presupposes faith (sraddha) in the 'law' of karma and results in the attainment of the physical body (rupakaya) of a Buddha.17 Along with the pursuit of meditation (dhyana), the fifth paramita, this constitutes temporal happiness (abhyudaya).ls

Accumulation of cognition (jnanasarhbhara). This consists in ecstatic meditation (dhyana) surpassed by insight into the emptiness (sunyata) of all phenomena (dharmas), or wisdom (prajna).19 This is the non plus ultra or ultimate good (naihsreyasa) of all living beings.20 It amounts to the attainment of a 'spiritual body' (Dharmakaya).21

In other words, cognition of emptiness and display of acts of compassion are - to the chosen few - the two means of realizing enlightenment.22

With this scheme in mind I trust the reader will be able to interpret each of Nagarjuna's statements within their proper context.

Like other Indian hagiographers the ancient anonymous authors of

Nagarjuna legends did not share our curiosity to understand the personality of this remarkable individual. For a portrayal of the man we must refer to the conclusions we may draw from investigating his works.23

Only blurred outlines of a shadowy figure are still visible, at least to my eye. Nagarjuna was first of all an ardently devoted Mahayanist and a staunch propagator of his faith (especially evidenced by the Sutrasamuccaya, Catuhstava and Ratnavali).24 His learning was extensive and not confined to the various branches of Buddhist lore.25 Though he even attempted to make converts of Brahmin logicians (Vaidalya- prakarana),26 his main concern was to reform the dogmatic attitude (drstiparamarsa) of Abhidharma by propagating his conviction of the emptiness of all phenomena. This was the scope of his fundamental work, the Mulamadhyamakakarika, and its supplements, the Sunyatasaptati and Vigrahavyavartani (which meet some of the objections that inevitably rain down upon a radical innovator).27

His commitment to the cause of instructing the lay public had several outcomes. The Suhrllekha and Ratnavali are, each in its own way, introductions to Buddhism. They are addressed to a monarch .21 His *Bodhisarhbhara[ka] and Bodhicittavivarana are manuals in the theory and practice of Mahayana for the benefit of monks and laymen. These facts tally well with the tradition that Nagarjuna had close connections at court and held responsible monastic offices.21 It is thus quite probable that he played a decisive role in the foundation of monasteries and the like in Nagarjunakonda.30

Of his character we only catch occasional glimpses of self-assurance and sarcasm as well as humility and compassion. His writings are, on the whole, characterized by a lucid and elegant diction, thus differing significantly, for example, from those of his pupil Aryadeva.31

Throughout this book, I have sometimes used abbreviations in referring to the principal works under discussion, as follows:

BS	*Bodhisaṁbhāra[ka]
BV	Bodhicittavivaraṇa
CS	Catuḥstava
	CS I = Lokātītastava; CS III = Acintyastava
MK	Mūlamadhyamakakārikā
PK	Pratītyasamutpādahṛdayakārikā
RĀ	Ratnāvalī
SL	Suhṛllekha
ŚS	Śūnyatāsaptati
SS	Sūtrasamuccaya
VP	Vaidalyaprakaraṇa
VS	*Vyavahārasiddhi
VV	Vigrahavyāvartanī
YS	Yuktisastikā



TRANSLATIONS

Lokatitastava

'Jig rten las Was par bstod pa II

1

I dben pa'i ye shes rig gyur pa I I 'jig rten 'das khyod phyag 'tshal 'dud I I gang khyod 'gro la phan pa'i phyir I I yun ring thugs rjes ngal bar gyur I

2

I phung po tsam las grol ba yi I I sems can med par khyod bzhed la I I sems can don la'ang mchog gzhol bar I I thub pa chen po khyod nyid bzhugs I

3

I blo ldan khyod kyis phung de 'ang I I sgyu ma smig rgyu dri za yi I I grong khyer rmi lam ji bzhin du I I blo ldan rnams la rab to bstan I

4

I gang dag rgyu las byung ba rnams I I de med par ni yod min pas I I gzugs brnyan nyid dang mtshungs pa ru I I gsal bar ci yi phyir mi 'dod I

5

I 'byung ba mig gi gzung min pas I I de dngos mig gi ji ltar yin I I gzugs nyid gzung bar rab bkag pa I I gzugs nyid khyod kyis de ltar gsungs I

Hymn to [the Buddha] Transcending the World

O You who are beyond the world! Obeisance to You versed in the knowledge of the void. Solely for the benefit of the world You have long shown untiring compassion!

2

You maintain that apart from the mere skandhas no living being exists, and yet, great sage, You have exhausted yourself for the sake of living beings!

3

You who are a sage! To the sages You have declared that the skandhas also are comparable to an illusion, a mirage, a city of gandharvas, and dreams!

4

[The skandhas] occur due to a cause and do not exist in the absence of such: Because of this, have You not clearly maintained that they are like reflections?

5

The [four great] elements are imperceptible to the eye, so how can the 'visible' consist of them? Speaking thus of form You rejected the belief in form.

6

I tshor bya med par de med pas I I tshor ba nyid ni bdag med pas I I tshor bya de yang rang bzhin gyis I I yod pa med par khyod nyid bzhed I

7

I ming dang don dag tha dad min I I me yis kha nyid 'tshig par 'gyur I I gzhan na'ang rtogs pa med 'gyur zhes I I bden pa gsung ba khyod kyis bstan I

8

I byed po rang dbang las nyid kyang I I tha snyad du ni khyod kyis bstan I I phan tshun bltos pa can nyid du I I grub par khyod ni bzhed pa lags I

9

I byed po yod min spyod pa'ang med I I bsod nams de min rten 'brel skyes I I brten nas skyes gang ma skyes zhes I I tshig gi bdag po khyod kyis gsungs I

10

I shes pa med par shes bya min I I de med rnam par shes pa'ang med I I de phyir shes dang shes bya dag I I rang dngos med ces khyod kyis gsungs I

11

I mtshan nyid mtshon bya gzhan nyid na I I mtshon bya mtshan nyid med par 'gyur I I tha dad min na ang de med par I I khyod kyis gsal po nyid du bstan I

6

As it does not exist without an object to be felt, feeling is without self. And You maintain that the object of feeling does not exist by own-being either.

7

If a concept [= name: ming] and its object [= meaning: don] were not different, [the word] 'fire' would burn the mouth. If [they] were different, there would be no comprehension [of anything]. Thus have You spoken as a speaker of truth.

8

That an agent is self-dependent and [his] action is also You have [only] expressed conventionally. Actually You maintain that both are established in mutual dependence.

9

[In the ultimate sense] no agent [of an action] exists and no experiencer either. Merit and demerit originate dependently. You have declared, 0 Master of words, that what originates dependently is unoriginated!

10

[There is] no object of knowledge unless it is being known. But the knowing consciousness does not exist without [its object]! Thus You have said that knowledge and the object of knowledge do not exist by own-being.

11

If a mark were different from the marked, the marked would exist [as such] without the mark! And you have clearly demonstrated that if [mark and marked] are conceived of as not different, neither exists.

12

I mtshan nyid mtshon bya rnam bral zhing I I tshig gis brjod pa rnam spangs par

I I khyod kyis ye shes spyan nyid kyis I I 'gro ba 'di dag zhi bar mdzad I

13

I dngos po yod pa nyid mi skye I I med pa'ang ma yin yod med min I I bdag las ma yin gzhan las min I I gnyis min skye ba ji lta bu I

14

I yod pa gnas par rigs 'gyur gyi I I 'jig par `gyur ba ma yin no I I med pa mi gnas par rigs pas I I 'jig par `gyur ba ma yin no I

[Translated from Sanskrit]

17

I re zhig zhig pa'i rgyu las kyang I I 'bras bu 'byung bar mi rigs la I I ma zhig las min rmi lam clang I I 'dra ba'i skye ba khyod nyid bzhed I

12

With your eye of knowledge You view as calm this world that is devoid of marked and mark and free from the utterances of words.

13

An existent thing does not arise, nor does a non-existent, nor an existent and non-existent: either from itself, [from something] else, or from both. [So] how can it be born [at all]?

14

It is not reasonable that an existent, [which must be] linked to duration, should be destroyed. [And] how can something nonexistent, like the horns of a horse, be extinguished?

15

Destruction is not different from the entity; nor can it be thought of as something not-different. If it were different [from the entity to be destroyed, it] would be permanent. If it were not-different, it could not occur.

16

Certainly destruction is not reasonable if the thing is a unity; certainly destruction is not reasonable if the thing is manifold.

17

First of all, it is not logical that the effect should arise either from a cause that has been destroyed or from one that has not [yet] been destroyed. [Therefore,] You maintain that origination is like a dream.

18

I sa bon zhig dang ma zhig las I I myu gu 'byung ba ma yin pas I I khyod kyis skye ba thams cad ni I I sgyu ma 'byung ba bzhin du gsungs I

19

I de phyir khyod kyis 'gro 'di dag I I yongs su brtags pa las byung bar I I 'kun to shes bya 'byung ba na'ang I I skye ba med cing 'gag med gsungs I

20

I rtag la 'khor ba yod ma yin I I mi rtag pa la'ang 'khor ba med I I de nyid rig pa'i mchog khyod kyis I I 'khor ba rmi lam 'dra bar gsungs I

21

I sdug bsngal rang gis byas pa clang I I gzhan gyis byas dang gnyis kas byas I I rgyu med par ni rtog ge 'dod I I khyod kyis brten nas 'byung bar gsungs I

22

I rten cing 'brel par gang byung ba I I de nyid khyod ni stong par bzhed I I dngos po rang dbang yod min zhes I I mnyam med khyod kyi seng ge'i sgra I

23

I kun rtog thams cad spangs pa'i phyir I I stong nyid bdud rtsi ston mdzad na I I gang zhig de la zhen gyur pa I I de nyid khyod kyis shin to smad I

Neither from the destroyed nor the non-destroyed seed can the sprout possibly arise. You have stated that all arising is like the arising of an illusion.

19

Therefore You have fully understood that this world has arisen due to imagination. It is unreal, [and] not having originated it cannot be destroyed.

20

There is no permanent wandering in samsara; there is no impermanent wandering in samsara. You, the best among knowers of truth, have declared samsara to be like a dream.

21

Dialecticians maintain that suffering is created by itself, created by another, created by both, [or created] without a cause; but You have stated that it arises dependently.

22

What arises dependently is exactly what You regard as sunyata. 0, your incomparable lion's roar is that no independent thing exists!

23

The ambrosial teaching of sunyata aims at abolishing all conceptions. But if someone believes in sunyata You [have declared that] he is lost!

24

I bems po gzhan dbang stong pa nyid I I sgyu ma bzhin du rkyen 'byung bar I I mgon po khyod kyis chos kun gyi I I dngos med goms par mdzad pa lags I

25

I khyod kyis cung zhig ma bskyed cing I I 'ga' yang bkag pa ma mchis la I I sngon gyi ji ltar phyis de bzhin I I de bzhin nyid ni thugs su chud I

26

I 'phags pa rnams kyis brten pa yi I I bsgoms ma zhugs par mtshan med 'di I I rnam par shes par 'gar `gyur ram .....

27

I mtshan ma med la ma zhugs par I I thar pa med ces gsungs pa'i phyir I I de phyir khyod kyis theg chen la I I ma lus par ni de nyid bstan I

28

I bstod pa'i snod khyod bstod pa las I I bdag gis bsod nams gang thob pa I I des ni 'gro ba ma lus rnams I I mtshan ma'i 'ching las grol gyur cig I

I 'jig rten las 'das pa bstod pa slob dpon 'phags pa klu sgrub kyis mdzad pa rdzogs so I

24

O Protector! [Since they] are inactive, dependent, and empty, dependently arisen like an illusion, You have made it clear that all phenomena are without own-being.

25

You have put forward nothing and denied nothing. Now as then You are fully aware of Suchness.

26

Unless one resorts to the development practiced by the noble ones, consciousness will certainly never become signless here [in this world].

27

You have proclaimed that there is no liberation unless one resorts to the signless. Therefore You have demonstrated it comprehensively in the Mahayana.

28

By the merit which I have obtained by praising You, a fit vessel of praise, may the entire world become free from the bondage of signs.

Acintyastava

bSam gyis mi khyab par bstod pa II

1

I gang zhig dngos po rten 'byung rnams I I ngo bo med pa nyid du gsungs I I ye shes mnyam med bsam mi khyab I I dpe med de la phyag 'tshal to I

2

I ji ltar khyod kyis theg chen la I I nyid kyis chos la bdag med rtogs I I de bzhin blo dang ldan rnams la I I thugs rje'i dbang gis bstan pa mdzad I

3

I rkyen rnams las ni 'brel 'byung ba I I ma skyes lags par khyod kyis gsungs I I ngo bo nyid kyis de ma skyes I I de phyir stong par rab to bstan I

4

I ji ltar 'di na sgra brten nas I I brag ca kun to 'byung ba ltar I I sgyu ma smig rgyu bzhin du dang I I de bzhin srid pa kun to 'byung I

5

I sgyu ma dang ni smig rgyu dang I I dri za'i grong khyer gzugs brnyan dang I I rmi lam gal to ma skyes na I I mthong ba la sogs dpe med 'gyur I

Hymn to the Inconceivable [Buddha]

1

I bow down to the inconceivable, incomparable [Buddha] whose knowledge is unequaled, who has declared that [all] dependently arising things lack own-being.

2

Just as You personally understood the selflessness of phenomena in the Mahayana, so, swayed by compassion, You have demonstrated it to the wise [Bodhisattvas].

3

You have stated that [whatever] arises from conditions is unoriginated. You have clearly shown that it is not born through own-being and thus is empty.

4

Just as here in this world an echo arises in dependence on a sound, so also [all] existence arises like an illusion or mirage.

5

If illusions, mirages, cities of gandharvas, and reflections are unborn, along with dreams, [then as to] them there can be no [real] vision or any other [forms of sense knowledge].

6

I ji ltar rgyu rkyen las byung ba I I de dag byas pa can du bzhed I I de bzhin rkyen las byung ba kun I I mgon po khyod kyis kun rdzob gsungs I

7

I byis pa gang dag ci brjod pa I I bgyis pa zhes 'brid de mchis to I I chang pa stong pa 'dra ba lags I I don bzhin ma lags rab to bstan I

8

I gang tshe byas pa'i dngos ma skyes I I de tshe da ltar byung ba ci I I gang zhig pas na 'das par 'gyur I I ma 'ongs pa yang ji ltar bltos I

9

I rang las dngos po skye ba med I I gzhan dang gnyis ka las ma yin I I yod min med min yod med min I I de tshe gang las gang zhig 'byung I

10

I ma skyes pa la rang bzhin med I I ci phyir rang las kun to 'byung I I rang bzhin dngos po med grub pas I I gzhan las kyang ni 'byung ba med I

11

I rang nyid yod na gzhan yod 'gyur I I gzhan nyid yod na rang nyid yod I I de dag bltos pa can du grub I I pha rol tshu rol bzhin du gsungs I

6

Just as [things] arising from causes and conditions are handed down as composite, 0 Protector, You have said that the entire conditionally born [world exists only] by convention.

7

It is a meaningless [statement] enticing the simple-minded [that] something created exists as a whole! It is a false statement, [delusive] like an empty fist.

8

If a composite thing is not born, how then can it be present? If a thing [i.e., the cause] has been destroyed, it is done with; how then can it relate to what is about to arise?

9

A thing is not born from itself, [something] else, or both, whether it be existent, non-existent, or existent and nonexistent. How then can anything arise?

10

The unborn has no own-being, [so] how could it arise from itself? Nor can it arise from [something] else, since it is definitely established that there is no own-being.

11

If there were own-being there would be other-being; if otherbeing, own-being [could be] maintained. Establishment of those two has been stated [by You] to be correlative, like the far shore and the near.

12

I gang tshe ci la'ang mi bltos pa I I de tshe gang la gang zhig 'byung I I gang tshe ring la mi bltos pa I I de tshe thung sogs ga la mchis I

[Translated from Sanskrit]

14

I ji ltar gcig du ma mchis pa I I 'das dang ma longs la sogs pa I I nyon mong rnam byang de bzhin to I I yang dag log pa'ang rang las ci I

15

I dngos gang rang las ma mchis na I I de tshe thams cad ci zhig mchis I I gzhan zhes brjod pa gang lags to I I rang gi rang bzhin med na min I

16

I gang tshe gzhan gyi dngos med pa I I de tshe dngos rnams rang bzhin med I I de tshe gzhan dbang dngos 'dzin pa I I gdon gyi theg pa ci zhig mchis I

17

I gdod ma nyid nas mnyam gyur pa I I rang bzhin gyis kyang mya ngan 'das I I yang dag par ni ma skyes lags I I de slad chos rnams khyod kyis gsungs I

12

When something is not related to anything, how then can that thing exist? For example, when it is not related to 'long', how can 'short' exist?

13

When there is existence there is non-existence, as there is short when there is long. Since there is existence when there is non-existence, each of the two does not exist.

14

Unity and multiplicity, past and future and the like, defilement and purification, true and false-how [can they exist] by themselves?

15

When an entity does not exist entirely by itself, it certainly cannot exist as an [independent] whole. What is called 'other' does not exist without its own own-being.

16

When there are no 'other' things, there are no things with selfnature. Then what [kind of] seizure of materialism is [the concept of an independent] dependent [nature]!

17

[Since all things] are from the beginning born the same and pass into nirvana by their own nature, You have said that phenomena are in reality unborn.

18

I blo ldan khyod kyis gzugs la sogs I I ngo bo nyid med par bstan pa I I dbu ba chu bur sgyu la sogs I I smig rgyu chu shing 'dra ba lags I

19

I dbang po rnams kyis gang dmigs de I I gal to yang dag mchis gyur na I I byis pas yang dag rig par `gyur I I de tshe yang dag shes pas ci I

20

I dbang po rnams ni bems po dang I I tshad ma nyid kyang ma yin dang I I lung ma bstan pa nyid dang ni I I log par yongs shes khyod kyis gsungs I

21

I gang gis ci zhig ma rtogs pa I I yang dag ji bzhin thugs chud nas I I des na 'jig rten mi shes pas I I bsgribs pa zhes kyang khyod kyis gsungs I

22

I yod ces pa ni rtag par lta I I med ces pa ni chad par lta I I des na mtha' gnyis brat ba yi I I chos de khyod kyis bstan pa mdzad I

23

I des na chos rnams mu bzhi dang I I bral bar khyod kyis bka′ stsal lags I I rnam shes bya ba′am ma lags la I I I

18

You have, 0 Sage, shown that form and [the remaining skandhas] lack own-being, like foam, bubbles, illusions, clouds, mirages, and plantains.

19

If that which is perceived with the senses were real, the simple-minded would already have knowledge of reality. What then would knowledge of reality be worth?

20

You have stated that the senses are dull, unreliable, imprecise, and [sources of] wrong understanding.

21

Having deeply understood that no one has access to the truth, You have stated that this is why the world is shrouded in ignorance.

22

'Exists' is the dogma of eternalism. 'Exists not' is the dogma of annihilation. [But] You have revealed the Dharma [of dependent co-origination], free from the two extremes.

23

Therefore You have said that phenomena are beyond the four categories. They are not knowable to consciousness, much less within the sphere of words.

24

I rmi lam mig 'phrul las byung dang I I zla ba gnyis la sogs mthong bzhin I I 'gro ba 'byung ba de dngos su I I ma byung de bzhin khyod kyis gzigs I

[Translated from Sanskrit]

26

I ji liar rgyu las rmi lam na I I 'byung ba mthong ba de bzhin du I I dngos po thams cad 'byung ba bzhin I I 'jig pa'ang de bzhin bzhed pa lags I

27

I de bzhin chags sogs sdug bsngal dang I I 'khor ba sdug bsngal kun nyon mongs I I tshogs rdzogs pa dang thar pa yang I I rmi lam 'dra bar khyod kyis gsungs I

28

I de bzhin skyes dang ma skyes dang I I 'ongs pa dang ni song ba yang I I de bzhin bcings grol ye shes la I I gnyis 'dod yang dag rig ma lags I

29

I gang la skyes pa yod ma lags I I de la mya ngan 'das gang yod I I sgyu ma'i glang po 'dra bas na I I don du gzod nas zhi ba nyid I

24

Like a dream, an illusion, [or] seeing two moons: Thus have You seen the world, as a creation not created as real.

25

Like a son who is born, established, and dies in a dream, the world, You have said, is not really born, does not endure, and is not destroyed.

26

In a dream, whatever arises is experienced as resulting from causality. You maintain that all things are like this, both in their origination and their dissolution.

27

You have proclaimed that suffering born from desire and the other [poisons], as well as the klegas, the suffering of samsara, the completing of the [two]

accumulations, and even liberation are like a dream.

28

When [someone] understands [something] as born or unborn, present or gone, bound or liberated, he maintains duality [and consequently] does not know the truth.

29

How can what does not arise pass into nirvana? Since it is like an illusory elephant it is in truth originally at peace.

30

I skyes pa nyid na'ang ma skyes pa I I sgyu ma'i glang po ji bzhin bzhed I I de bzhin thams cad skyes pa 'am I I yang dag par ni ma skyes lags I

31

I 'jig rten mgon po dpag med kyis I I sems can dpag to ma mchis pa I I so sor mya ngan 'das mdzad kyang I I de dag gis kyang gang ma bkrol I

32

I thub chen gang phyir sems can rnams I I rang las ma skyes de yi phyir I I gang yang gang gis ma bkrol zhes I I de skad khyod kyis gsal bar gsungs I

33

I ji ltar sgyu ma mkhan gyis byas I I dngos po stong pa de bzhin du I I byas pa thams cad dngos stong gzhan I I khyod gsungs de bzhin byed pa po I

34

I byed pa po yang gzhan gyis bgyis I I byas pa can du `gyur ba lags I I yang na de yi bya ba byed I I byed pa por ni thal bar `gyur I

35

I 'di dag thams cad ming tsam zhes I I khyod kyis gsung ni bstod de gsungs I I brjod pa las ni gzhan gyur pa I I brjod par bgyi ba yod ma mchis I

30

Just as [we] assert that an illusory elephant, though [apparently] born, is not born, thus everything [apparently] born is in reality unborn.

31

Countless world-protectors have [apparently] led innumerable beings one by one into nirvana, but [in reality] not one [being] has been liberated by them!

32

Have you not clearly stated, 0 great Sage, that when those beings who attain nirvana are [in fact] not born [at all, then] no one is liberated by anyone?

33

Just as the work of a magician is empty of substance, all the rest of the world - including a creator - has been said by You to be empty of substance.

34

A creator created by another [creator] cannot avoid being created [and so is impermanent]. But [to say he creates himself] implies that' the creator is the agent of the activity that affects him!

35

You have proclaimed everything merely a name. Nothing expressible is found apart from the expression.

36

I de phyir chos rnams thams cad ni I I rtog pa tsam zhes khyod kyis gsungs I I gang gis stong par rnam rtog pa'i I I rtog pa yang ni med ces gsungs I

37

I dngos dang dngos med gnyis 'das pa I I la lar ma 'das pa yang lags I I shes pa med cing shes bya'ang med I I med min yod min gang lags dang I

38

I gang yang gcig min du ma'ang min I I gnyis ka ma yin gcig kyang med I I gzhi med pa dang mi gsal dang I I bsam mi khyab dang dpe med dang I

39

I gang yang mi skye mi 'gag dang I I chad pa med cing rtag med pa I I de ni nam mkha' 'dra ba lags I I yi ge ye shes spyod yul min I

40

I de ni rten cing 'brel par 'byung I I de ni stong par khyod bzhed lags I I dam pa'i chos kyang de lta bu I I de bzhin gshegs pa'ang de dang mtshungs I

41

I de ni de nyid don dam ni I I de bzhin nyid dang rdzas su bzhed I I de ni yang dag mi bslu ba I I de rdzogs pas na sangs rgyas brjod I

36

Therefore You have declared that all phenomena are merely abstractions. Even the abstraction through which sunyata is conceived You have declared non-existent.

37 - 39

[That which] has transcended the duality of being and nonbeing, without however having transcended anything at all; that which is not knowledge or knowable, not existent or non-existent, not one or many, not both or neither; [that which is] without foundation, unmanifest, inconceivable, incomparable; that which arises not, disappears not, is not to be annihilated, and is not permanent -that is [reality], like space, not within the range of words [or] knowledge.

40

Just that is dependent co-origination; just that is what You maintain to be sunyata. The true principle (saddharma) is of that kind, and the Tathagata is like that also.

41

It is also accepted as the truth, the ultimate meaning, suchness, and the real. It is

the indisputable. Whoever awakens to this is called Buddha.

42

I sangs rgyas rnams clang chos dbyings clang I I des na don du tha mi dad I I bdag nyid dang ni gzhan rnams dang I I des na mnyam par khyod bzhed lags I

43

I dngos po rnams las stong gzhan min I I de med par yang dngos po med I I de phyir rten cing 'byung ba'i chos I I stong pa lags par khyod kyis bstan I

44

I rgyu clang rkyen las byung ba'ang lags I I gzhan gyi dbang las kun rdzob ste I I gzhan gyi dbang zhes rab to gsungs I I dam pa'i don ni bcos ma yin I

45

I ngo bo nyid dang rang bzhin dang I I yang dag rdzas dngos yod pa'ang lags I I brtags pa'i dngos po med pa nyid I I gzhan gyi dbang ni yod ma lags I

46

I brtags pa'i dngos po yod ces pa I I sgro 'dogs lags par khyod kyis gsungs I I byas pa chad nas med ces pa I I chad pa lags par khyod kyis gsungs I

47

I yang dag shes pas chad pa med I I rtag pa nyid kyang med par bzhed I I 'gro ba dngos pos stong pa lags I I de slad smig rgyu 'dra bar bzhed I

42

Therefore there is really no difference between the world of living beings and Buddhas. Hence You maintain the identity of yourself and others.

43

Sunyata is not different from things and there is no thing without it. Therefore You have declared that dependently arising things are empty.

44

The conventional arises from causes and conditions and is relative. Thus have [You] spoken of the relative. The ultimate meaning, however, is not fabricated.

45

It is also termed own-being, nature, truth, substance, the real, [and the] true. [Conventionally] an imagined thing does not exist but a relative is found [to exist].

46

You have stated that [affirmative] attribution is to say about an imaginary entity that it exists. [You] have also declared that cutting off [i.e., negation] is to say that a compound [entity] does not exist, because it is annihilated.

47

According to cognition of truth, [however], You maintain that there is no annihilation or permanence. [You] assert that the entire world is empty of substance, like a mirage.

48

I ji ltar ri dwags skom chu ni I I chad med rtag pa yod ma yin I I de bzhin 'gro ba thams cad kyang I I chad med rtag pa med par gsungs I

49

I gang la rdzas shig ste `gyur ba I I de la chad sogs 'jigs pa 'byung I I de la 'jig rten mtha' yod dang I I mtha' med par yang `gyur ba lags I

50

I shes pa yod pas shes bya bzhin I I shes bya yod pas de shes bzhin I I gang tshe gnyis ka ma skyes par I I rtogs pa de tshe ci zhig yod I

51

I de ltar sgyu ma la sogs dpe I I sman pa'i mchog gis gsal bstan nas I I lta ba thams cad 'gog byed pa'i I I dam pa'i chos ni bstan pa lags I

52

I ngo bo med pa nyid bstan pa I I de ni yang dag dam pa lags I I dngos po'i gdon gyis zin rnams kyi I I gso ba de ni bla na med I

53

I des na chos kyi mchod sbyin pa I I mchod sbyin rim pas rtag rgyun du I I 'jig rten gsum po sbyin sreg mdzad I I I

48

Just as a mirage is neither annihilated nor permanent, thus all existence is said to be neither annihilated nor permanent.

49

One to whom things present themselves has [the dogmas of] annihilation and [permanence] imposed upon him and accepts implicitly that the world is finite or infinite.

50

Just as there is the knowable when there is knowing, there is knowing when there is the knowable. When both are unborn, what is [there to be] understood?

51

By thus teaching clearly through analogies - such as illusion and so forth - the Supreme Physician has taught the Holy Dharma, which cures all dogmas.

52

The ultimate truth is the teaching that things are without own-being. This is the unsurpassed medicine for those consumed by the fever of positivism.

53

Precisely therefore, 0 Offering-Priest of the Dharma, You have repeatedly made Dharma Offerings in the three worlds that are unsurpassed, unhindered, and unimpeded.

54

I dngos 'dzin 'jigs pa gcod bgyid cing I I mu stegs ri dwags 'jigs bgyid pa I I bdag med seng ge'i nga ro'i sgra I I rmad byung de ni khyod kyis gsungs I

55

I stong pa nyid dang chos zab pa'i I I chos kyi rnga chen brdung ba lags I I ngo bo nyid med sgra bo che'i I I chos kyi dung ni bus pa lags I

56

I sangs rgyas bstan pa bdud rtsi yi I I chos kyi rdzas ni gsungs pa lags I I chos rnams kyi ni ngo bo nyid I I nges pa'i don no zhes kyang bstan I

57

I gang yang skye dang 'gag la sogs I I sems can srog la sogs bstan pa I I de ni bkri don kun rdzob to I I mgon po khyod kyis bstan pa lags I

58

I shes rab pha rol phyin mtsho yi I I pha rol gang gis gtan phyin to I I bsod nams yon tan rin Chen phyug I I mgon khyod yon tan pha rol phyin I

59

I de ltar dpe med bsam mi khyab I I 'gro ba'i mgon po bstod pa yis I I bdag gis bsod nams gang thob des I I 'gro ba khyod dang mtshungs par shog I

I bsam gyis mi khyab par bstod pa slob dpon chen po klu sgrub kyi zhal snga nas mdzad pa rdzogs so I

54

You have uttered this wonderful lion's roar of not-self, which cuts off the fear [caused by] belief in things [and] terrifies the [timid] deer-the tirthikas!

55

[You] have beaten the Dharma Drum [that resounds with the] deep truth of sunyata. [You] have blown the Dharma Conch, with its clear note of no own-

being.

56

[You] have proclaimed the gift of Dharma: the nectar of the Buddha's teaching. The final meaning has been indicated - that is, of course, that phenomena are empty.

57

But the teaching regarding origination, cessation, and so forth; regarding the lives of sentient beings and the like, has meaning requiring interpretation. 0 Protector, you have also called it convention.

58

One who has finally reached the far shore of the ocean of perfect wisdom dwells amidst the jewels of the virtues of merit, fully conversant with the ocean of your virtues.

59

By virtue of the merit I have obtained by thus praising [You], the inconceivable [and] incomparable Leader of beings, may beings become like You!

Bodhicittavivarana

Byang chub sems kyi grel pa II

I dngos po thams cad dang bral ba I I phung po khams dang skye mched kyi I I gzung dang 'dzin pa rnam spangs pa I I chos bdag med pas mnyam nyid pas I I rang sems gdod nas ma skyes pa I I stong pa nyid kyi rang bzhin no I I zhes bya ba 'byung ngo II sangs rgyas bcom ldan 'das rnams clang I byang chub sems dpa' chen po de rnams kyis ji ltar byang chub chen por thugs bskyed pa de bzhin du I bdag gis kyang sems can ma bsgral ba rnams bsgral ba dang I ma grol ba rnams grol ba dang I dbugs ma byung ba rnams dbugs dbyung ba dang I yongs su mya ngan las ma 'das pa rnams yongs su mya ngan las bzla ba'i phyir dus 'di nas bzung nas byang chub snying po la mchis kyi bar du byang chub chen por sems bskyed par bgyi'o I I byang chub sems dpa' gsang sngags kyi sgor spyad pa spyod pa rnams kyis de ltar kun rdzob kyi rnam pas byang chub kyi sems smon pa'i rang bzhin can bskyed nas I don dam pa'i byang chub kyi sems bsgom pa'i stobs kyis bskyed par bya ba yin pas de'i phyir de'i rang bzhin bshad par bya'o II

I

I byang chub sems kyi bdag nyid dngos I I dpal Man rdo rje rnams btud de I I byang chub sems kyi bsgom pa ni I I srid pa 'jig de bdag gis bshad I

2

I sangs rgyas rnams kyi byang chub sems I I bdag dang phung sogs rnam rig gi I I rtog pa rnams kyis ma bsgribs pa I I rtag to stong nyid mtshan nyid bzhed I

Exposition of Bodhicitta

It has been stated: "Due to the sameness [or] selflessness of phenomena, one's own mind - devoid of all entities, exempt from the skandhas, elements, sense-fields, and subject and object - is originally unborn; in essence empty."

Just as the Buddhas, our Lords, and the great Bodhisattvas have produced the thought of Great Enlightenment (mahabodhicitta), thus I shall also, from now until [I dwell] in the heart of enlightenment, produce the thought of Great Enlightenment in order to save living beings unsaved, liberate those not liberated, console those not consoled, and lead to nirvana those who have not

arrived at nirvana.

When a Bodhisattva, having practiced a course by way of mantras, has thus produced the bodhicitta that in its relative aspect has the nature of aspiration, he must by means of meditational development produce the absolute bodhicitta. Therefore I will reveal its nature.

1

Bowing to the glorious Vajrasattvas embodying the mind of enlightenment, I shall expound the development of the bodhicitta that abolishes [the three kinds of] existence [in samsara].

2

The Buddhas maintain that bodhicitta is not enveloped in notions conscious of a self, skandhas, and so forth, [but] is always marked by being empty [of any such notions].

3

I snying rjes brlan pa'i sems kyis ni I I 'bad pas bsgom par bya ba yin I I thugs rje'i bdag nyid sangs rgyas kyis I I byang chub sems 'di rtag to bsgoms I

4

I mu stegs can gyis gang brtags pa I I bdag de rigs pas rnam dpyad na I I phung rnams kun gyi nang rnams na I I gang zhig gnas kyang rnyed ma yin I

5

I phung rnams yod kyi de rtag min I I de yang bdag gi ngo bo min I I gang yang rtag dang mi rtag gnyis I I rten dang brten pa'i dngos po med I

6

I bdag ces bya ste yod min na I I byed po zhes bya ga la rtag I I chos can yod na chos rnams la I I 'jig rten na ni spyod pa 'jug I

7

I gang phyir rtag pas don byed pa I I rim dang cig car gyis min pa I I de phyir phyi rol nang du ni I I rtag pa'i dngos de med pa nyid I

8

I gal to nus na ci de ltos I I de ni cig car dngos 'byin gyur I I gang zhig dngos gzhan la ltos la I I de ni rtag dang nus ldan min I

3

[Those] with minds [only] tinged by compassion must develop [bodhicitta] with particular effort. This bodhicitta is constantly developed by the compassionate Buddhas.

4

When the self imagined by the tirthikas is analyzed logically, it obtains no place within the [five] skandhas.

5

If it were [identical with] the skandhas [the self] would not be permanent, but the self has no such nature. And between things permanent and impermanent a container-content relationship is not [possible].

6

When there is no so-called self how can the so-called creator be permanent? [Only] if there were a subject might one begin investigating its attributes in the world.

7

Since a permanent [creator] cannot create things, whether gradually or all at once, there are no permanent things, whether external or internal.

8

Why [would] an efficacious [creator] be dependent? He would of course produce things all at once. A [creator] who depends on something else is neither eternal nor efficacious.

9

I gal to dngos na rtag min to I I dngos rnams rtag to skad cig phyir I I gang phyir mi rtag dngos po la I I byed pa po nyid bkag pa med I

10

I bdag sogs bral ba'i 'jig rten 'di I I phung po khams clang skye mched dang I I gzung dang `dzin pa nyid dag gi I I blo yis rnam par 'joms par 'gyur I

11

I phan par bzhed pa rnams kyis ni I I gzugs dang tshor ba 'du shes dang I I 'du byed rnam shes phung po inga I I de ltar nyan thos rnams la gsungs I

12

I rkang gnyis mchog gis rtag to yang I I gzugs ni dbu ba rdos dang 'dra I I tshor ba chu yi chu bur 'dra I I 'du shes smig rgyu dang mtshungs shing I

13

I 'du byed chu shing dang 'dra la I I rnam shes sgyu ma lta bu zhes I I phung po bstan pa 'di lta bu I I byang chub sems dpa' rnams la gsungs I

14

I 'byung chen bzhi yi rang bzhin can I I gzugs kyi phung por rab to bshad I I lhag ma gzugs med nyid du ni I I med na mi 'byung phyir na 'grub I

9

If [he] were an entity he [would] not be permanent, for things are perpetually instantaneous (since [you] do not deny that impermanent things have a creator).

10

This [empirical] world, free from a self and the rest, is vanquished by the [Sravakas'] understanding of the skandhas, elements, sense-fields, and subject and object.

11

Thus the benevolent [Buddhas] have spoken to the Sravakas of the five skandhas: form, feeling, apprehension, karmaformations and consciousness.

12-13

But to the Bodhisattvas [the Buddha], the best among those who walk on two legs, has always taught this doctrine about the skandhas: "Form is like a mass of foam, feeling is like bubbles, apprehension is like a mirage, karma-formations are like the plantain, and consciousness is like an illusion."

14

The form skandha is declared to have the four great elements as its nature. The remaining [four skandhas] are inseparably established as immaterial.

15

I de dag rnams kyi mig gzugs sogs I I khams rnams bshad pa de dag nyid I I skye mched dag ni gzung ba dang I I 'dzin par yang ni shes par bya I

16

I gzugs rdul med gzhan dbang po med I I byed po'i dbang po shin to med I I skyod pa po dang skyed pa dag I I yang dag bskyed par rigs ma yin I

17

I gzugs rdul dbang shes skyed min to I I de ni dbang po las 'das yin I I 'dus pa de rnams skyed byed na I I tshogs pa de yang mi 'dod do I

18

I phyogs kyi dbye bas phye ba yis I I rdul phran la yang dbye ba mthong I I gang la cha shas kyis brtags pa I I der ni rdul phran ji ltar 'thad I I

19

I phyi rol don ni rnam gcig la I I tha dad shes pa 'jug par gyur I I yid 'ong gzugs ni gang yin pa I I de nyid gzhan la gzhan du `gyur I

20

I bud med gzugs ni gcig pu la I I ro dang 'dod bya bza' ba la I I kun rgyu chags can khyi rnams bzhin I I rnam par rtog pa gsum yin no I

Among these eye, form, and so forth are classified as [the eighteen] elements. Again, as subject-object these are to be known as the [twelve] sense-fields.

16

Form is not the atom, nor is it the [organ] of sense. It is absolutely not the active sense [of consciousness]. [Thus] an instigator and a creator are not suited to producing [form].

17

The form atom does not produce sense consciousness, [because] it passes beyond the senses. If [empirical forms are supposed to] be created by an assemblage [of atoms], this accumulation is unacceptable.

18

If you analyze by spatial division, even the atom is seen to possess parts. That which is analyzed into parts - how can it logically be an atom?

19

Concerning one single external object divergent judgments may prevail. Precisely that form which is pleasant [to one person] may appear differently to others.

20

Regarding the same female body, an ascetic, a lover and a wild dog entertain three different notions: "A corpse!" "A mistress!" "A tasty morsel!"

21

I don mtshungs pa yis don byed pa I I rmi lam gnod pa bzhin min nam I I rmi lam sad pa'i gnas skabs la I I don byed pa la khyad par med I

22

I gzung dang 'dzin pa'i ngo bo yis I I rnam shes snang ba gang yin pa I I rnam shes las ni tha dad par I I phyi rol don ni 'ga' yang med I

23

I de phyir dngos po'i ngo bor ni I I phyi don rnam pa kun to med I I rnam shes so sor snang ba 'di I I gzugs kyi rnam par snang bar 'gyur I

24

I ji ltar skye bo sems rmongs pas I I sgyu ma smig rgyu dri za yi I I grong khyer la sogs mthong ba ltar I I de bzhin gzugs sogs snang ba yin I

25

I bdag to 'dzin pa bzlog pa'i phyir I I phung po khams sogs bstan pa yin I I sems tsam po la gnas nas ni I I skal chen rnams kyis de yang spangs I

26

I rnams par shes par smra ba la I I sna tshogs 'di ni sems su grub I I rnam shes rang bzhin gang zhe na I I da ni de nyid bshad bya ste I

21

Things are efficacious due to being like objects. Is it not like an offense while dreaming [i.e., nocturnal emission]? Once awakened from the dream the net result is the same.

22

As to the appearance of consciousness under the form of subject and object, [one must realize] that there exists no external object apart from consciousness.

23

In no way at all is there an external thing in the mode of an entity. This particular appearance of consciousness appears under the aspect of form.

24

The deluded see illusions, mirages, cities of gandharvas, and so forth. Form manifests in the same way.

25

The purpose of the [Buddha's] teachings about the skandhas, elements, and so

forth is [merely] to dispel the belief in a self. By establishing [themselves] in pure consciousness the greatly blessed [Bodhisattvas] abandon that as well.

26

According to Vijnanavada, this manifold [world] is established to be mere consciousness. What the nature of this consciousness might be we shall analyze now.

27

I 'di dag thams cad sems tsam zhes I I thub pas bstan pa gang mdzad de I I byis pa rnams kyi skrag pa ni I I spang ba'i phyir yin de nyid min I

28

I kun brtags dang ni gzhan dbang dang I I yongs su grub pa 'di nyid ni I I stong nyid bdag nyid gcig pu yi I I ngo bo sems la brtags pa yin I

29

I theg chen dga' ba'i bdag nyid la I I chos la bdag med mnyam pa nyid I I sems ni gdod nas ma skyes to I I sangs rgyas kyis ni mdor bsdus gsungs I

30

I rnal 'byor spyod pa pa rnams kyis I I rang gi sems kyi dbang byas to I I gnas yongs gyur nas dag pa'i sems I I so sor rang gi spyod yul brjod I

31

I 'das pa gang yin de ni med I I ma 'ongs pa ni thob pa min I I gnas phyir gnas ni yongs gyur pa I I da lta ba la ga la yod I

32

I de ji ltar de ltar snang min I I ji ltar snang de de ltar min I I rnam shes bdag med ngo bo ste I I rten gzhan rnam par shes pa med I

27

The Muni's teaching that "The entire [world] is mere mind" is intended to

remove the fears of the simple-minded. It is not a [teaching] concerning reality.

28

[The three natures] - the imagined, the dependent, and the absolute -have only one nature of their own: sunyata. They are the imaginations of mind.

29

To [Bodhisattvas] who rejoice in the Mahayana the Buddhas present in brief the selflessness and equality of [all] phenomena [and the teaching] that mind is originally unborn.

30

The Yogacarins give predominance to mind in itself. [They] claim that mind purified by a transformation in position [becomes] the object of its own specific [knowledge].

31

[But mind] that is past does not exist, [while] that which is future is nowhere discovered. [And] how can the present [mind] shift from place [to] place?

32

[The alayavijnana] does not appear the way it is. As it appears-it is not like that. Consciousness essentially lacks substance; it has no other basis [than insubstantiality].

33

I ji ltar khab len dang nye bas I I lcags ni myur du yongs su 'khor I I de la sems ni yod min to I I sems dang ldan bzhin snang bar `gyur I

34

I de bzhin kun gzhi rnam shes ni I I bden min bden pa bzhin du ni I I gang tshe 'gro 'ong g•yo bar `gyur I I de tshe srid pa 'dzin par byed I

35

I ji ltar rgya mtsho dang ni shing I I sems ni med kyang g•yo bar `gyur I I de bzhin kun gzhi rnam shes ni I I lus brten nas ni g•yo ba yin I

36

I lus med na ni rnam par shes I I yod pa min zhes yongs rtog na I I de yi so so rang rig nyid I I ci 'dra zhes kyang brjod par gyis I

37

I so so rang rig nyid brjod pas I I de ni dngos po nyid du brjod I I 'di de yin zhes brjod pa ni I I nus min zhes kyang brjod pa yin I

38

I rang la de bzhin gzhan dag la I I nges pa bskyed par bya ba'i phyir I I rtag to 'khrul pa med par ni I I mkhas rnams rab to 'jug pa yin I

33

When a lodestone is brought near, iron turns swiftly around; [though] it possesses no mind, [it] appears to possess mind. In just the same way,

34

The alayavijnana appears to be real though it is not. When it moves to and fro it [seems to] retain the [three] existences.

35

Just as the ocean and trees move though they have no mind, the alayavijnana is active [only] in dependence on a body.

36

Considering that without a body there is no consciousness, you must also state what kind of specific knowledge of itself this [consciousness] possesses!

37

By saying that a specific knowledge of itself [exists] one says it is an entity. But one also says that it is not possible to say, "This is it!"

38

To convince themselves as well as others, those who are intelligent [should] always proceed without error!

39

I shes pas shes bya rtogs pa ste I I shes bya med par shes pa med I I de ltar na ni rig bya clang I I rig byed med ces cis mi 'dod I

40

I sems ni ming tsam yin pa ste I I ming las gzhan du 'ga' yang med I I ming tsam du ni rnam rig blta I I ming yang rang bzhin med pa yin I

41

I nang ngam de bzhin phyi rol lam I I yang na gnyis ka'i bar dag to I I rgyal ba rnams kyis sems ma rnyed I I de phyir sgyu ma'i rang bzhin sems I

42

I kha dog dbyibs kyi dbye ba 'am I I gzung ba dang ni 'dzin pa 'am I I skyes pa bud med ma ning sogs I I ngo bo sems ni gnas pa min I

43

I mdor na sangs rgyas rnams kyis ni I I gzigs par ma gyur gzigs mi 'gyur I I rang bzhin med pa'i rang bzhin can I I ji lta bur na gzigs par 'gyur I

44

I dngos po zhes bya rnam rtog yin I I rnam rtog med pa stong pa yin I I gang du rnam rtog snang gyur pa I I der ni stong nyid ga la yod I

39

The knowable is known by a knower. Without the knowable no knowing [is possible]. So why not accept that subject and object do not exist [as such]?

40

Mind is but a name. It is nothing apart from [its] name. Consciousness must be

regarded as but a name. The name too has no own-being.

41

The Jinas have never found mind to exist, either internally, externally, or else between the two. Therefore mind has an illusory nature.

42

Mind has no fixed forms such as various colors and shapes, subject and object, or male, female, and neuter.

43

In brief: Buddhas do not see [what cannot] be seen. How could they see what has lack of own-being as its own-being?

44

A 'thing' is a construct. Sunyata is absence of constructs. Where constructs have appeared, how can there be sunyata?

45

I rtogs bya rtogs byed rnam pa'i sems I I de bzhin gshegs rnams kyis ma gzigs I I gang na rtogs bya rtogs byed yod I I der ni byang chub yod ma yin I

46

I mtshan nyid med cing skye ba med I I yod gyur ma yin ngag lam bral I I mkha' dang byang chub sems dang ni I I byang chub gnyis med mtshan nyid can I

47

I byang chub snying po la bzhugs pa'i I I bdag nyid chen po'i sangs rgyas dang I I brtse ldan kun gyis dus kun to I I stong pa mkha' dang mtshungs par mkhyen I

48

I de phyir chos rnams kun gyi gzhi I I zhi zhing sgyu ma dang mtshungs par I I gzhi med srid par 'jig byed pa'i I I stong po nyid 'di rtag to bsgom I

49

I skye med dang ni stong nyid dang I I bdag med ces byar stong pa nyid I I bdag nyid dman pa gang sgom pa I I de de sgom par byed pa min I

50

I dge dang mi dge'i rnam rtog ni I I rgyun chad pa yi mtshan nyid can I I stong nyid sangs rgyas kyis gsungs gzhan I I de dag stong pa nyid mi bzhed I

45

The Tathagatas do not regard mind under the form of knowable and knower. Where knower and knowable prevail there is no enlightenment.

46

Space, bodhicitta, and enlightenment are without marks; without generation. They have no structure; they are beyond the path of words. Their 'mark' is non-duality.

47

The magnanimous Buddhas who reside in the heart of enlightenment and all the compassionate [Bodhisattvas] always know sunyata to be like space.

48

Therefore [Bodhisattvas] perpetually develop this sunyata, which is the basis of all phenomena; calm, illusory, baseless; the destroyer of existence.

49

sunyata expresses non-origination, voidness, and lack of self. Those who practice it should not practice what is cultivated by the inferior.

50

Notions about positive and negative have the mark of disintegration. The Buddhas have spoken [of them in terms of] sunyata, [but] the others do not accept sunyata.

51

I sems la dmigs pa med pa ni I I gnas pa nam mkha'i mtshan nyid yin I I de dag stong nyid sgom pa ni I I nam mkha' sgom par bzhed pa yin I

52

I stong nyid seng ge'i sgra yis ni I I smra ba thams cad skrag par mdzad I I gang dang gang du de dag bzhugs I I de dang der ni stong nyid 'gyur I

53

I gang gi rnam shes skad cig ma I I de yi de ni rtag ma yin I I sems ni mi rtag nyid yin na I I stong pa nyid du ji ltar 'gal I

54

I mdor na sangs rgyas rnams kyis ni I I sems ni mi rtag nyid bzhed na I I de dag sems ni stong nyid du I I ci'i phyir na bzhed mi 'gyur I

55

I thog ma nyid nas sems kyi ni I I rang bzhin rtag to med par 'gyur I I dngos po rang bzhin gyis grub pa I I rang bzhin med nyid brjod pa min I

56

I de skad brjod na sems kyi ni I I bdag gi gnas pa spangs pa yin I I rang gi rang bzhin las 'das pa I I de ni chos rnams chos ma yin I

51

The abode of a mind that has no support has the mark of [empty] space. These [Bodhisattvas] maintain that development of sunyata is development of space.

52

All the dogmatists have been terrified by the lion's roar of sunyata. Wherever they may reside, sunyata lies in wait!

53

Whoever regards consciousness as momentary cannot accept it as permanent. If

mind is impermanent, how does this contradict sunyata?

54

In brief: When the Buddhas accept mind as impermanent, why should they not accept mind as empty?

55

From the very beginning mind has no own-being. If things could be proved through own-being, [we would] not declare them to be without substance.

56

This statement results in abandoning mind as having substantial foundation. It is not the nature of things to transcend [their] own own-being!

57

I ji ltar bu ram mngar ba dang I I me yi rang bzhin tsha ba bzhin I I de bzhin chos rnams thams cad kyi I I rang bzhin stong pa nyid du 'dod I

58

I stong nyid rang bzhin du brjod pas I I gang zhig chad par smra ba min I I des ni rtag pa nyid du yang I I 'ga' zhig smras pa ma yin no I

59

I ma rig nas brtsams rga ba yi I I mthar thug yan lag bcu gnyis kyi I I brten nas byung ba'i bya ba ni I I kho bo rmi lam sgyu 'drar 'dod I

60

I yan lag bcu gnyis 'khor lo 'di I I srid pa'i lam du 'khor ba ste I I de las gzhan du sems can gang I I las 'bras spyod par 'dod pa med I

61

I ji ltar me long la brten nas I I bzhin gyi dkyil 'khor snang gyur pa I I de ni der 'pho ma yin zhing I I de med par yang de yod min I

62

I de bzhin phung po nying mtshams sbyor I I srid pa gzhan du skye ba dang I I 'pho ba med par mkhas rnams kyis I I rtag to nges par bya ba yin I

57

As sweetness is the nature of sugar and hotness that of fire, so [we] maintain the nature of all things to be sunyata.

58

When one declares sunyata to be the nature [of all phenomena] one in no sense asserts that anything is destroyed or that something is eternal.

59

The activity of dependent co-origination with its twelve spokes starting with ignorance and ending with decay [we] maintain to be like a dream and an illusion.

60

This wheel with twelve spokes rolls along the road of life. Apart from this, no sentient being that partakes of the fruit of its deeds can be found.

61

Depending on a mirror the outline of a face appears: It has not moved into it but also does not exist without it.

62

Just so, the wise must always be convinced that the skandhas appear in a new existence [due to] recomposition, but do not migrate [as identical or different].

63

I mdor na stong pa'i chos rnams las I I chos rnams stong pa skye bar `gyur I I byed po las 'bras longs spyod pa I I kun rdzob to ni rgyal bas bstan I

64

I ji Itar rnga yi sgra clang ni I I de bzhin myu gu tshogs pas bskyed I I phyi yi rten cing 'brel 'byung ba I I rmi lam sgyu ma dang mtshungs 'dod I

65

I chos rnams rgyu las skyes pa ni I I rnam yang 'gal bar mi `gyur to I I rgyu ni rgyu nyid kyis stong pas I I de ni skye ba med par rtogs I

66

I chos rnams kyi ni skye ba med I I stong nyid yin par rab to bshad I I mdor na phung po inga rnams ni I I chos kun zhes ni bshad pa yin I

67

I de nyid ji bzhin bshad pas na I I kun rdzob rgyun ni 'chad mi `gyur I I kun rdzob las ni tha dad par I I de nyid dmigs pa ma yin to I

68

I kun rdzob stong pa nyid du bshad I I stong pa kho na kun rdzob yin I I med na mi 'byung nges pa'i phyir I I byas dang mi rtag ji bzhin no I

63

To sum up: Empty things are born from empty things. The Jina has taught that agent and deed, result and enjoyer are [all only] conventional.

64

Just as the totality [of their causes and conditions] create the sound of a drum or a sprout, [so we] maintain that external dependent co-origination is like a dream and an illusion.

65

It is not at all inconsistent that phenomena are born from causes. Since a cause is empty of cause, [we] understand it to be unoriginated.

66

That phenomena [are said] not to arise indicates that they are empty. Briefly, 'all

phenomena' denotes the five skandhas.

67

When truth is [accepted] as has been explained, convention is not disrupted. The true is not an object separate from the conventional.

68

Convention is explained as sunyata; convention is simply sunyata. For [these two] do not occur without one another, just as created and impermanent [invariably concur].

69

I kun rdzob nyon mongs las las byung I I las ni sems las byung ba yin I I sems ni bag chags rnams kyis bsags I I bag chags bral na bde ba ste I

70

I bde ba'i sems ni zhi ba nyid I I sems zhi ba ni rmongs mi 'gyur I I rmongs med de nyid rtogs pa ste I I de nyid rtogs pas grol thob 'gyur I

71

I de bzhin nyid dang yang dag mtha' I I mtshan ma med dang don dam nyid I I byang chub sems mchog de nyid dang I I stong nyid du yang bshad pa yin I

72

I gang dag stong nyid mi shes pa I I de dag thar pa'i rten ma yin I I 'gro drug srid pa'i btson rar ni I I rmongs pa de dag 'khor bar 'gyur I

73

I de ltar stong pa nyid 'di ni I I rnal 'byor pa yis bsgom byas na I I gzhan gyi don la chags pa'i blo I I 'byung bar 'gyur ba the tshom med I

74

I gang dag pha dang ma dang ni I I gnyen bshes gyur pas bdag la sngon I I phan pa byas par gyur pa yi I I sems can de dag rnams la ni I I byas pa bzo bar gyur

par bya I

69

Convention is born from karma [due to the various] klesas, and karma is created by mind. Mind is accumulated by the vasanas. Happiness consists in being free from the vasanas.

70

A happy mind is tranquil. A tranquil mind is not confused. To be unperplexed is to understand the truth. By understanding truth one obtains liberation.

71

It is also defined as reality, real limit, signless, ultimate meaning, the highest bodhicitta, and sunyata.

72

Those who do not know sunyata will have no share in liberation. Such deluded beings wander [among] the six destinies, imprisoned within existence.

73

When ascetics (yogacarin) have thus developed this sunyata, their minds will without doubt become devoted to the welfare of others, [as they think]:

74

"I should be grateful to those beings who in the past bestowed benefits upon me by being my parents or friends.

75

I srid pa'i btson rar sems can ni I I nyon mongs me yis gdungs rnams la I I bdag gis sdug bsngal byin pa ltar I I de bzhin bde ba sbyin bar rigs I

76

I 'jig rten bde 'gro ngan 'gro yis I I 'dod dang mi 'dod 'bras bu de I I sems can rnams la phan pa dang I I gnod pa las ni 'byung bar `gyur I

77

I sems can brten pas sangs rgyas kyis I I go 'phang bla med nyid `gyur na I I lha dang mi yi longs spyod gang I I tshangs dang dbang po drag po dang I

78

I 'jig rten skyong bas brten de dag I I sems can phan pa tsam zhig gis I I ma drangs pa ni 'gro gsum 'dir I I 'ga' yang med la mtshar ci yod I

79

I sems dmyal dud 'gro yi dwags su I I sdug bsngal rnam pa du ma'i dngos I I sems can rnams kyis myong ba gang I I de ni sems can gnod las byung I

80

I bkres skom phan tshun bdeg pa dang I I gzir ba yi ni sdug bsngal nyid I I bzlog par dka' zhing zad med de I I sems can gnod pa'i 'bras bu yin I

75

"As I have brought suffering to beings living in the prison of existence, who are scorched by the fire of the klesas, it is fitting that I [now] afford them happiness."

76

The sweet and bitter fruit [that beings in] the world [obtain] in the form of a good or bad rebirth is the outcome of whether they hurt or benefit living beings.

77 - 78

If Buddhas attain the unsurpassed stage by [giving] living beings support, what is so strange if [those] not guided by the slightest concern for others receive none of the pleasures of gods and men that support the guardians of the world, Brahma, Indra, and Rudra?

79

The different kinds of suffering that beings experience in the hell realms, as beasts, and as ghosts result from causing beings pain.

80

The inevitable and unceasing suffering of hunger, thirst, mutual slaughter, and torments result from causing pain.

81

I sangs rgyas byang chub sems nyid dang I I bde gro clang ni ngan 'gro gang I I sems can gang gi rnam smin kyang I I ngo bo gnyis su shes par bya I

82

I dngos po kun gyis rten bya zhing I I rang gi lus bzhin bsrung bar bya I I sems can rnams la chags bral ba I I dug bzhin 'bad pas spang bar bya I

83

I nyan thos rnams ni chags bral bas I I byang chub dman pa thob min nam I I sems can yongs su ma dor bas I I rdzogs sangs rgyas kyi byang chub thob I

84

I de ltar phan dang mi phan pa'i I I 'bras bu 'byung bar dpyad pa na I I de dag skad cig gcig kyang ni I I rang don gnas zhin ji ltar gnas I

85

I snying rjes brtan pa'i rtsa ba can I I byang sems myu gu las byung ba I I gzhan don gcig 'bras byang chub ni I I rgyal ba'i sras rnams sgom par byed I

86

I gang zhig bsgom pas brtan pa ni I I gzhan gyi sdug bsngal gyis bred nas I I bsam gtan bde ba dor nas kyang I I mnar med pa yang 'jug par byed I

81

Know that beings are subject to two kinds of maturation: [that of] Buddhas [and] Bodhisattvas and that of good and bad rebirth.

82

Support [living beings] with your whole nature and protect them like your own

body. Indifference toward beings must be avoided like poison!

83

Though the Sravakas obtain a lesser enlightenment thanks to indifference, the bodhi of the Perfect Buddhas is obtained by not abandoning living beings.

84

How can those who consider how the fruit of helpful and harmful deeds ripens persist in their selfishness for even a single moment?

85

The sons of the Buddha are active in developing enlightenment, which has steadfast compassion as its root, grows from the sprout of bodhicitta, and has the benefit of others as its sole fruit.

86

Those who are strengthened by meditational development find the suffering of others frightening. [In order to support others] they forsake even the pleasures of dhyana; they even enter the Avici hell!

87

I 'di ni ngo mtshar 'di bsngags 'os I I 'di ni dam pa'i tshul lugs mchog I I de dag rnams kyi rang lus dang I I nor rnams byin pa ngo mtshar min I

88

I chos rnams stong pa 'di shes nas I I las dang 'bras bu sten pa gang I I de ni ngo mtshar bas ngo mtshar I I rmad du 'byung bas rmad du 'byung I

89

I sems can bskyab pa'i bsam pa can I I de dag srid pa'i 'dam skyes kyang I I de byung nyid pas ma gos pa I I chu yi padma'i 'dab ma bzhin I

90

I kun bzang la sogs rgyal ba'i sras I I stong nyid ye shes me yis ni I I nyon mongs

bud shing bsregs mod kyi I I de lta'ang snying rjes brlan 'gyur cing I

91

I snying rje'i dbang du gyur pa rnams I I gshegs dang bltam dang rol pa dang I I khab nas 'byung dang dka' ba spyod I I byang chub the dang bdud sde joms I

92

I chos kyi 'khor lo skor ba dang I I lha rnams kun gyis zhus pa dang I I de bzhin du ni mya ngan las I I 'das pa ston par mdzad pa yin I

87

They are wonderful; they are admirable; they are most extraordinarily excellent! Nothing is more amazing than those who sacrifice their person and riches!

88

Those who understand the sunyata of phenomena [but also] believe in [the law of] karma and its results are more wonderful than wonderful, more astonishing than astonishing!

89

Wishing to protect living beings, they take rebirth in the mud of existence. Unsullied by its events, they are like a lotus [rooted] in the mire.

90

Though sons of the Buddha such as Samantabhadra have consumed the fuel of the klesas through the cognitive fire of sunyata, the waters of compassion still flow within them!

91-92

Having come under the guiding power of compassion they display the descent [from Tusita], birth, merriments, renunciation, ascetic practices, great enlightenment, victory over the hosts of Mara, turning of the Dharmacakra, the request of all the gods, and [the entry into] nirvana.

93

I tshangs dang dbang po khyab 'jug dang I I drag sogs gzugs su sprul mdzad nas I I 'gro ba 'dul ba'i sbyor ba yis I I thugs rje'i rang bzhin can gar mdzad I

94

I srid pa'i lam la skyo rnams la I I ngal so'i don du theg pa the I I 'byung ba'i ye shes gnyis po yang I I gsungs pa yin to don dam min I

95

I ji srid sangs rgyas kyis ma bskul I I de srid ye shes lus dngos can I I ting `dzin myos pas rgyal `gyur ba I I nyan thos de dag gnas par `gyur I

96

I bskul na sna tshogs gzugs kyis ni I I sems can don la chags gyur cing I I bsod nams ye shes tshogs bsags nas I I sangs rgyas byang chub thob par 'gyur I

97

I gnyis kyi bag chags yod pa'i phyir I I bag chags sa bon brjod pa yin I I sa bon de dngos tshogs pa ni I I srid pa'i myu gu skyed par byed I

98

I 'jig rten mgon rnams kyi bstan pa I I sems can bsam dbang rjes 'gro ba I I 'jig rten du ni thabs mang po I I rnam pa mang po tha dad `gyur I

93

Having emanated such forms as Brahma, Indra, Visnu, and Rudra, they present through their compassionate natures a performance suitable to beings in need of guidance.

94

Two [kinds] of knowledge arise [from] the Mahayana to give comfort and ease to those who journey in sorrow along life's path-so it is said. But [this] is not the ultimate meaning.

95

As long as they have not been admonished by the Buddhas, Sravakas [who are] in a bodily state of cognition remain in a swoon, intoxicated by samadhi.

96

But once admonished, they devote themselves to living beings in varied ways. Accumulating stores of merit and knowledge, they obtain the enlightenment of Buddhas.

97

As the potentiality of both [accumulations], the vasanas are said to be the seed [of enlightenment]. That seed, [which is] the accumulation of things, produces the sprout of life.

98

The teachings of the protectors of the world accord with the [varying] resolve of living beings. The Buddhas employ a wealth of skillful means, which take many worldly forms.

99

I zab cing rgya che'i dbye ba dang I I la lar gnyis ka'i mtshan nyid can I I tha dad bstan pa yin yang ni I I stong dang gnyis med tha dad min I

100

I gzungs rnams dang ni sa rnams dang I I sangs rgyas pha rol phyin gang dag I I de dag byang chub sems kyi char I I kun mkhyen rnams kyis gsungs pa yin I

101

I lus ngag yid kyis rtag par ni I I de ltar sems can don byed pa I I stong nyid rtsod par smra rnams la I I chad pa'i rtsod pa nyid yod min I

102

I 'khor ba mya ngan 'das pa la I I bdag nyid the de mi gnas pa I I de phyir sangs rgyas rnams kyis ni I I mi gnas mya ngan 'das 'dir bshad I

103

I snying rje ro gcig bsod nams gyur I I stong nyid ro ni mchog gyur pa I I bdag dang gzhan don sgrub don du I I gang 'thung de dag rgyal sras yin I

104

I dngos po kun gyis de la 'dud I I srid pa gsum na rtag mchod 'os I I sangs rgyas gdung ni 'tshob don du I I 'jig rten 'dren pa de dag bzhugs I

99

[Teachings may differ] in being either profound or vast; at times they are both. Though they sometimes may differ, they are invariably characterized by sunyata and non-duality.

100

Whatever the dharanis, stages, and paramitas of the Buddhas, the omniscient [Tathagatas] have stated that they form a part of bodhicitta.

101

Those who thus always benefit living beings through body, words, and mind advocate the claims of sunyata, not the contentions of annihilation.

102

The magnanimous [Bodhisattvas] do not abide in nirvana or samsara. Therefore the Buddhas have spoken of this as "the non-abiding nirvana."

103

The unique elixir of compassion functions as merit, [but] the elixir of sunyata functions as the highest. Those who drink it for the sake of themselves and others are sons of the Buddha.

104

Salute these Bodhisattvas with your entire being! Always worthy of honor in the three worlds, guides of the world, they strive to represent the lineage of the Buddhas.

105

I byang chub sems 'di theg chen po I I mchog ni yin par bshad pa ste I I mnyam par gzhag pa'i 'bad pa yis I I byang chub sems ni bskyed par gyis I

106

I rang dang gzhan don bsgrub don du I I srid na thabs gzhan yod ma yin I I byang chub sems ni ma gtogs pas I I sangs rgyas kyis sngar thabs ma gzigs I

107

I byang chub sems bskyed tsam gyis ni I I bsod nams phung po gang thob pa I I gal to gzugs can yin na ni I I nam mkha' gang ba las ni lhag I

108

I skyes bu gang zhig skad cig tsam I I byang chub sems ni sgom byed pa I I de yi bsod nams phung po ni I I rgyal ba yis kyang bgrang mi spyod I

109

I nyon mongs med pa'i rin Chen sems I I 'di ni nor mchog gcig pu ste I I nyon mongs bdud sogs chom rkun gyis I I gnod min phrogs par bya ba min I

110

I ji ltar 'khor bar sangs rgyas dang I I byang chub sems dpa'i smon lam ni I I mi g•yo de ltar blo nyid ni I I byang chub sems gzhol rnams kyis bya I

105

[In] Mahayana this bodhicitta is said to be the very best. So produce bodhicitta through firm and balanced efforts.

106

[In this] existence there is no other means for the realization of one's own and others' benefit. The Buddhas have until now seen no means apart from bodhicitta.

107

Simply by generating bodhicitta a mass of merit is collected. If it took form, it would more than fill the expanse of space!

108

If a person developed bodhicitta only for a moment, not even the Jinas could calculate the mass of his merit!

109

The one finest jewel is a precious mind free of klesas. Robbers like the klesas or Mara cannot steal or damage it.

110

Just as the high aspirations of Buddhas and Bodhisattvas in samsara are unswerving, those who set their course on bodhicitta must make [firm their] resolve.

111

I ngo mtshar gyis kyang khyed cag gis I I ji ltar bshad pa la 'bad kyis I I de rjes kun bzang spyod pa ni I I rang nyid kyis ni rtogs par `gyur I

112

I rgyal mchog rnams kyis bstod pa'i byang chub sems ni bstod byas pa'i I I bsod nams mtshungs med deng du bdag gis thob pa gang yin pa I I de yis srid pa'i rgya mtsho dba' klong nang du nub pa yi I I sems can rkang gnyis dbang pos bsten pa'i lam du 'gro bar shog I

111

No matter how amazing [all this seems], you must make efforts as explained. Thereafter you yourself will understand the course of Samantabhadra!

112

Through the incomparable merit I have now collected by praising the excellent bodhicitta praised by the excellent Jinas, may living beings submerged in the waves of life's ocean gain a foothold on the path followed by the leader of those who walk on two legs.

Yuktiṣaṣṭikā

Rigs pa drug cu pa II

I gang gis skye dang 'jig pa dag I I tshul 'di yis ni spangs gyur pa I I rten cing 'byung ba gsungs pa yi I I thub dbang de la phyag 'tshal lo I

1

I gang dag gi blo yod med las I I rnam par 'das shing mi gnas pa I I de dag gis ni rkyen gyi don I I zab mo dmigs med rnam par rtogs I

2

I re zhig nyes kun 'byung ba'i gnas I I med nyid rnam par bzlog zin gyis I I rigs pa gang gis yod nyid dang I I bzlog par `gyur ba mnyan par gyis I

3

I ji ltar byis pas rnam brtags bzhin I I dngos po gal to bden gyur na I I de dngos med pas rnam thar du I I gang gis mi 'dod rgyu ci zhig I

4

I yod pas rnam par mi grol to I I med pas srid pa 'di las min I I dngos dang dngos med yongs shes pas I I bdag nyid chen po rnam par grol I

Sixty Verses of Arguments

Obeisance to the Buddha, the Munindra, who has proclaimed dependent co-arising, the principle by which origination and destruction are eliminated!

1

Those whose intelligence has transcended being and nonbeing and is unsupported have discovered the profound and non-objective meaning of 'condition'.

2

First you must reject non-being, the source of all faults. But now hear the argument by which being also is rejected!

3

If things were 'true' as fools imagine, why not accept liberation as tantamount to non-being?

4

One is not liberated by being; one does not [transcend] present existence by non-being. [But] by thorough knowledge of being and non-being the magnanimous are liberated.

5

I de nyid ma mthong 'jig rten dang I I mya ngan 'das par rlom sems to I I de nyid gzigs rnams 'jig rten clang I I mya ngan 'das par rlom sems med I

6

I srid pa dang ni mya ngan 'das I I gnyis po 'di ni yod ma yin I I srid pa yongs su shes pa nyid I I mya ngan 'das zhes bya bar brjod I

7

I dngos po byung ba zhig pa la I I ji Itar 'gog par brtags pa bzhin I I de bzhin dam pa rnams kyis kyang I I sgyu ma byas pa'i 'gog pa bzhed I

8

I rnam par 'jig pas 'gog `gyur gyi I I 'dus byas yongs su shes pas min I I de ni su la mngon sum `gyur I I zhig ces pa der ji ltar `gyur I

9

I gal to phung po ma 'gags na I I nyon mongs zad kyang 'das mi `gyur I I gang tshe 'dir ni 'gags gyur pa I I de yi tshe na grol bar `gyur I

10

I ma rig rkyen gyis byung ba la I I yang dag ye shes kyis gzigs na I I skye ba clang ni 'gags pa'ang rung I I 'ga' yang dmigs par mi `gyur ro I I

5

Those who do not see reality believe in samsara and nirvana, [but] those who see reality believe in neither.

6

Existence and nirvana: These two are not [really] to be found. [Instead,] nirvana [may be] defined as the thorough knowledge of existence.

7

While [the ignorant] imagine that annihilation pertains to a created thing that is dissolved, the wise are convinced that annihilation of [something] created is an illusion.

8

Though [something apparently] is annihilated by being destroyed, it is not [destroyed] when one thoroughly understands it to be compound. To whom will it be evident? How could one speak of it as dissolved?

9

Opponent: If the skandhas are not annihilated [an Arhat] does not enter nirvana, though his klesas are exhausted. [Only] when the skandhas have been annihilated is [he] liberated.

10

Reply: When one sees with correct knowledge that which arises conditioned by ignorance, no origination or destruction whatsoever is perceived.

11

I de nyid mthong chos mya ngan las I I 'das shing bya ba byas pa'ang yin I I gal to chos shes mjug thogs su I I 'di la bye brag yod na ni I

12

I dngos po shin to phra ba la'ang I I gang gis skye bar rnam brtags pa I I rnam par mi mkhas de yis ni I I rkyen las byung ba'i don ma mthong I

13

I nyon mongs zad pa'i dge slong gi I I gal to 'khor ba rnam ldog na I I ci phyir rdzogs sangs rgyas rnams kyis I I de yi rtsom pa rnam mi bshad I

14

I rtsom pa yod na nges par yang I I lta bar gyur pa yongs su `dzin I I rten cing 'brel bar 'byung ba gang I I de la sngon dang tha ma ci I

15

I sngon skyes pa ni ji ltar na I I phyi nas slar yang bzlog par 'gyur I I sngon dang phyi ma'i mtha' bral ba I I 'gro ba sgyu ma bzhin du snang I

16

I gang tshe sgyu ma 'byung zhe'am I I gang tshe 'jig par `gyur snyam du I I sgyu ma shes pa der mi rmongs I I sgyu ma mi shes yongs su sred I

11

This is nirvana in this very life-one's task is accomplished. [But] if a distinction is made here, just after knowledge of the Dharma -

12

One who imagines that even the most subtle thing arises: Such an ignorant man does not see what it means to be dependently born!

13

Opponent: If samsara has stopped for a monk whose klesas are exhausted, then why would the Perfect Buddhas deny that it has a beginning?

14

Reply: [To say] there was a beginning would clearly be holding on to a dogma. How can that which is dependently co-arisen have a first and a last?

15

How could what has previously been generated later be negated again? [No, actually] the world, devoid of an initial and a final limit, appears like an illusion.

16

When one thinks [something] illusory arises or is destroyed, one who recognizes the illusion is not bewildered by it, but one who does not recognize it longs for it.

17

I srid pa smig rgyu sgyu 'dra bar I I blo yis mthong bar gyur pa ni I I sngon gyi mtha' 'am phyi ma'i mtha' I I lta bas yongs su slad mi `gyur I

18

I gang dag gis ni 'dus byas la I I skye dang 'jig pa rnam brtags pa I I de dag rten 'byung 'khor lo yi I I 'gro ba rnam par mi shes so I

19

I de dang de brten gang byung de I I rang gi dngos por skyes ma yin I I rang gi dngos por gang ma skyes I ' I de ni skyes zhes ji ltar bya I

20

I rgyu zad nyid las zhi ba ni I I zad ces bya bar rtogs pa ste I I rang bzhin gyis ni gang ma zad I I de la zad ces ji ltar brjod I

21

I de ltar ci yang skye ba med I I ci yang 'gag par mi `gyur ro I I skye ba dang ni 'jig pa'i lam I I dgos pa'i don du bstan pa'o I

22

I skye ba shes pas 'jig pa shes I I 'jig pa shes pas mi rtag shes I I mi rtag nyid la 'jug shes pas I I dam pa'i chos kyang rtogs par 'gyur I

17

One who comes to see by means of his undertanding that existence is like a mirage [and] an illusion is not corrupted by dogmas [based on] an initial or a final limit.

18

Those who imagine that something compounded possesses origination or destruction do not understand the movement of the wheel of dependent origination.

19

Whatever arises depending on this and that has not arisen substantially. That which has not arisen substantially: How can it literally be called 'arisen'?

20

A [compound thing] quieted due to a spent cause is understood to be spent. [But] how can what is not spent by nature be spoken of as spent?

21

So to conclude: There is no origination; there is no destruction. The path of origination and destruction has [however] been expounded [by the Buddhas] for a practical purpose:

22

By knowing origination destruction is known; by knowing destruction impermanence is known; by knowing impermanence the Holy Dharma is understood.

23

I gang dag rten cing 'brel 'byung ba I I skye dang 'jig pa rnam spangs par I I shes par gyur pa de dag ni I I ltar gyur srid pa'i rgya mtsho brgal I

24

I so so skye bo dngos bdag can I I yod dang med par phyin ci log I I nyes pas nyon mongs dbang gyur rnams I I rang gi sems kyis bslus par `gyur I

25

I dngos la mkhas pa rnams kyis mi 1 I dngos po mi rtag bslu ba'i chos I I gsog dang stong pa bdag med pa I I rnam par dben zhes bya bar mthong I

26

I gnas med dmigs pa yod ma yin I I rtsa ba med cing gnas pa med I I ma rig rgyu las shin to byung I I thog ma dbus mtha' rnam par spangs I

27

I chu shing bzhin du snying po med I I dri za'i grong khyer 'dra ba ste I I rmongs pa'i grong khyer mi bzad pa'i I I 'gro ba sgyu ma bzhin du snang I

28

I tshangs sogs 'jig rten 'di la ni I I bden par rab to gang snang ba I I de ni 'phags la rdzun zhes gsungs I I 'di las gzhan lta ci zhig lus I

23

Those who have come to understand that dependent coorigination is devoid of origination and destruction have crossed the ocean of existence, consisting of dogmas.

24

Common people who hold a positivistic attitude are dominated by klesas, due to the fault of being mistaken about being and non-being. They are deceived by their own minds!

25

Those who understand things see that things are impermanent, fraudulent, vain, empty, selfless, and void.

26

Homeless, non-objective, rootless, unfixed, arising wholly through ignorance, without a beginning, middle or end;

27

Without a core (like a plantain), or like the city of gandharvas: [Thus] the dreadful world - a city of confusion - appears like an illusion!

28

It is said that Brahma and the others, who appear to this world to be most true, are, to the noble, false. What of the rest, apart from that?

29

I 'jig rten ma rig ldongs gyur pa I I sred pa rgyun gyi rjes 'brangs dang I I mkhas pa sred pa dang bral ba I I dge ba rnams lta ga la mnyam I

30

I de nyid tshol la thou; mar ni I I thams cad yod ces brjod par bya I I don rnams rtogs shing chags med la I I phyis ni rnam par dben pa'o I

31

I rnam par dben don mi shes la I I thos pa tsam la 'jug byed cing I I gang dag bsod nams mi byed pa I I skyes bu tha shal de dag brlag I

32

I las rnams 'bras bu bcas nyid dang I I 'gro ba dag kyang yang dag bshad I I de yi rang bzhin yongs shes dang I I skye ba med pa dag kyang bstan I

33

I dgos pa'i dbang gis rgyal ba rnams I I nga dang nga'i zhes gsungs pa !tar I I phung po khams dang skye mched rnams I I de bzhin dgos pa'i dbang gis gsungs I

34

I 'byung ba the la sogs bshad pa I I rnam par shes su yang dag 'du I I de shes pas ni 'bral `gyur na I I log pas rnam brtags ma yin nam I

The world, blinded by ignorance, following the current of craving, and the wise, who are free from craving: How can their view of the good be similar?

30

To begin with, [a teacher] should say to his truth-seeking [student] that everything exists. Later, to [the student] who understands the meaning and is free from attachment, [he should say] "All things are void."

31

Those who do not understand the meaning of separation but merely keep on learning without enacting merit: Such base people are lost!

32

Karma [in all its variety], together with its results and the places of rebirth have also been fully explained [by the Buddhas]. [They] have taught as well full knowledge of its nature and its non-origination.

33

Just as the Buddhas have spoken of 'my' and 'I' for pragmatic reasons, so they have also spoken of the skandhas, the sense-fields, and the elements for pragmatic reasons.

34

Things spoken of, such as the great elements, are made to cohere in consciousness; they are dissolved by understanding them. Certainly they are falsely imagined!

35

I mya ngan 'das pa bden gcig pur I I rgyal ba rnams kyis gang gsungs pa I I de tshe lhag ma log min zhes I I mkhas pa su zhig rtog par byed I

36

I ji srid yid kyi rnam g•yo ba I I de srid bdud kyi spyod yul to I I de lta yin na 'di la ni I I nyes pa med par cis mi 'thad I

37

I 'jig rten ma rig rkyen can du I I gang phyir sangs rgyas rnams gsungs pa I I 'di yi phyir na 'jig rten 'di I I rnam rtog yin zhes cis mi 'thad I

38

I ma rig 'gags par gyur pa na I I gang zhig 'gog par `gyur ba de I I mi shes pa las kun brtags par I I ji lta bu na gsal mi 'gyur I

39

I gang zhig rgyu dang bcas 'byung zhing I I rkyen med par ni gnas pa med I I rkyen med phyir yang 'jig gyur ba I I de ni yod ces ji ltar rtogs I

40

I gal to yod par smra ba rnams I I dngos mchog zhen nas gnas pa ni I I lam de nyid la gnas pa ste I I de la ngo mtshar cung zad med I

35

When the Jinas have stated that nirvana alone is true, what learned person will then imagine that the rest is not false?

36

As long as mind is unstable it is [under] Mara's dominion. If it is as [has been explained], there is surely no mistake [in maintaining non-origination].

37

Since the Buddhas have stated that the world is conditioned by ignorance, does it not stand to reason that this world is a [result of] discrimination?

38

When ignorance ceases, how can it not be clear that what ceases was imagined by ignorance?

39

That which originates due to a cause and does not abide without [certain]

conditions, but disappears when the conditions are absent: How can it be understood to 'exist'?

40

If the advocates of being, who continue clinging to being, go on in the same way, there is nothing strange about that;

41

I sangs rgyas lam la brten nas ni I I kun la mi rtag smra ba rnams I I rtsod pas dngos rnams mchog gzung bas I I gnas pa gang yin de rmad do I

42

I 'di 'am de'o zhes gang du I I rnam par dpyad nas mi dmigs na I I rtsod pas 'di 'am de bden zhes I I mkhas pa su zhig smra bar `gyur I

43

I gang dag gis ni ma brten par I I bdag,gam 'jig rten mngon zhen pa I I de dag kye ma rtag mi rtag I I la sogs lta bas phrogs pa yin I

44

I gang dag brten nas dngos po rnams I I de nyid du ni grub 'dod pa I I de dag la yang rtag sogs skyon I I de dag ji ltar 'byung mi 'gyur I

45

I gang dag brten nas dngos po rnams I I chu yi z1a ba lta bur ni I I yang dag ma yin log min par I I 'dod pa de dag bltas mi 'phrog I

46

I dngos por khas len yod na ni I I 'dod chags zhe sdang 'byung ba yi I I lta ba mi bzad ma rungs `dzin I I de las byung ba'i rtsod par `gyur I

41

But it is strange indeed that the proponents of the impermanence of everything, [who] rely on the Buddha's method, contentiously cling to things.

42

When "this" and "that," said about something, are not perceived through analysis, what wise man will contentiously maintain that "this" or "that" is true?

43

Those who adhere to a self or to the world as unconditioned, Alas! They are captivated by dogmas about 'permanent', 'impermanent', and so forth.

44

Those who postulate that conditioned things are established in reality are overtaken by faults related to permanence and the rest.

45

But those who are convinced that conditioned things are like the moon in the water, neither true nor false, are not carried away by dogmas.

46

When one affirms 'being' there is a seizing of awful and vicious dogmas that arise from desire and hatred. From that contentions arise.

47

I de ni lta ba kun gyi rgyu I I de med nyon mongs mi skye ste I I de phyir de ni yongs shes na I I lta dang nyon mongs yongs su 'byang I

48

I gang gis de shes 'gyur snyam na I I brten nas 'byung ba mthong ba de I I brten nas skye ba ma skyes par I I de nyid mkhyen pa mchog gis gsungs I

49

I log pa'i shes pas zil gnon pa I I bden pa min la bden 'dzin pa'i I I yongs su 'dzin dang rtsod sogs kyi I I rim pas chags las 'byung bar 'gyur I

50

I the ba'i bdag nyid can de dag I I rnams la phyogs med rtsod pa med I I gang

rnams la ni phyogs med pa I I de la gzhan phyogs ga la yod I

51

I gang yang rung ba'i gnas rnyed nas I I nyon mongs sbrul gdug g•yo can gyis I I zin par gyur to gang gi sems I I gnas med de dag zin mi 'gyur I

52

I gnas bcas sems dang ldan rnams la I I nyon mongs dug chen cis mi 'byung I I gang tshe tha mal 'dug pa yang I I nyon mongs sbrul gyis zin par 'gyur I

47

That is the cause of all dogmas. Without it the klesas do not arise. When this is thoroughly understood, dogmas and klesas disappear.

48

But how is it thoroughly known? By seeing dependent origination! The [Buddha], best among knowers of reality, also said that what is dependently born is unborn.

49

For those who - oppressed by false knowledge - take the untrue as true, the sequence of seizing, contending, and so forth will arise.

50

The magnanimous have neither thesis nor contention. How can there be an opposing thesis to those who have no thesis?

51

By taking any standpoint whatsoever one is attacked by the twisting snakes of the klesas. But those whose minds have no standpoint are not caught.

52

How can those whose mind takes a stand avoid the strong poison of the klesas? Even if they live an ordinary [life], they are consumed by the snakes of the

klesas.

53

I byis pa bden par 'du shes pas I I gzugs brnyan la ni chags pa bzhin I I de ltar 'jig rten rmongs pa'i phyir I I yul gyi gzeb la thogs par `gyur I

54

I bdag nyid the rnams dngos po dag I I gzugs brnyan lta bur ye shes kyi I I mig gis mthong nas yul zhes ni I I bya ba'i 'dam la mi thogs so I

55

I byis pa rnams ni gzugs la chags I I bar ma dag ni chags bral `gyur I I gzugs kyi rang bzhin shes pa yi I I blo mchog ldan pa rnam par grol I

56

I sdug snyam pa las chags par `gyur I I de las bzlog pas 'dod chags brat I I sgyu ma'i skyes bu ltar dben par I I mthong nas mya ngan 'da' bar `gyur I

57

I log pa'i shes pas mngon gdung ba'i I I nyon mongs skyon rnams gang yin to I I dngos dang dngos med rnam rtog pa I I don shes `gyur la mi 'byung ngo I

58

I gnas yod na ni 'dod chags dang I I 'dod chags bral bar `gyur zhig na I I gnas med bdag nyid chen po rnams I I chags pa med cing chags bral min I

53

Just as a fool is attached to a reflection through conceiving it to be true, so the world is trapped in the cage of objects through stupidity.

54

When the magnanimous see with their eye of knowledge that things are like a reflection, they are not trapped in the swamp of so-called 'objects'.

55

The simple-minded are attached to material form, those of middling level attain absence of the klesas, but those of supreme understanding are liberated by knowing the nature of form.

56

One awakens desires through thinking of a pleasant [thing]; one becomes free from desires through turning away from it; but one obtains nirvana by seeing it to be void like a phantom.

57

The faults of the klesas that torment due to false knowledge do not arise for those who understand the meaning of judgments concerning being and non-being.

58

If there were a standpoint, there would be passion and dispassion. But the great souls without standpoint have neither passion nor dispassion.

59

I gang dag rnam par dben snyam du I I g•yo ba'i yid kyang mi g•yo ba I I nyon mongs sbrul gyis dkrugs gyur pa I I mi bzad srid pa'i rgya mtsho brgal I

60

I dge ba 'di yis skye bo kun I I bsod nams ye shes tshogs bsags to I I bsod nams ye shes las byung ba'i I I dam pa gnyis ni thob par shog I

59

Those for whom the wavering mind does not waver, not even at the thought of the void, have crossed the awful ocean of existence that is agitated by the monsters of the klesas.

60

May all people by this merit accumulate merit and insight and obtain the two goods that arise from merit and insight.

Sunyatasaptati

sTong pa nyid bdun cu pa II

1

I gnas pa'am skye 'jig yod med dam I I dman pa'am mnyam dang khyad par can I I sangs rgyas 'jig rten snyad dbang gis I I gsung gi yang dag dbang gis min I

2

I bdag med bdag med min bdag dang I I bdag med min pas brjod 'ga'ang med I I brjod bya mya ngan 'das dang mtshungs I I dgnos po kun gyi rang bzhin stong I

3

I gang phyir dngos rnams thams cad kyi I I rang bzhin rgyu rkyen tshogs pa'am I I so so'i dngos po thams cad la I I yod min de phyir stong pa yin I

4

I yod phyir yod pa skye min to I I med phyir med pa skye ma yin I I chos mi mthun phyir yod med min I I skye ba med pas gnas 'gag med I

5

I gang zhig skyes de bskyed bya min I I ma skyes pa yang bskyed bya min I I skyes pa dang ni ma skyes pa'i I I skye bzhin pa yang bskyed bya min I

Seventy Verses on Sunyata

1

Though the Buddhas have spoken of duration, origination, destruction, being, non-being, low, moderate, and excellent by force of worldly convention, [they] have not done [so] in an absolute sense.

2

Designations are without significance, for self, non-self, and self-non-self do not exist. [For] like nirvana, all expressible things are empty (sunya) of own-being.

3

Since all things altogether lack substance - either in causes or conditions, [in their] totality, or separately - they are empty.

4

Being does not arise, since it exists. Non-being does not arise, since it does not exist. Being and non-being [together] do not arise, due to [their] heterogeneity. Consequently they do not endure or vanish.

5

That which has been born cannot be born, nor can that which is unborn be born. What is being born now, being [partly] born, [partly] unborn, cannot be born either.

6

I 'bras bu yod par 'bras ldan rgyu I I med de la 'ang rgyu min mtshungs I I yod min med pa'ang min na 'gal I I dus gsum rnams su 'thad ma yin I

7

I gcig med par ni mang po dang I I mang po med par gcig mi 'jug I I de phyir rten cing 'brel 'byung ba'i I I dngos po mtshan ma med pa yin I

8

I rten 'byung yan lag bcu gnyis gang I I sdug bsngal 'bras can de ma skyes I I sems gcig la yang mi 'thad cing I I du ma la yang 'thad ma yin I

9

I rtag min mi rtag min bdag dang I I bdag min gtsang min mi gtsang min I I bde min sdug bsngal ma yin to I I de phyir phyin ci log rnams med I

10

I de med phyin ci log bzhi las I I skyes pa'i ma rig mi srid la I I de med 'du byed mi 'byung zhing I I lhag ma rnams kyang de bzhin no I

11

I ma rig 'du byed med mi 'byung I I de med 'du byed mi 'byung zhing I I phan tshun rgyu phyir de gnyis ni I I rang bzhin gyis ni ma grub yin I

6

A cause has an effect when there is an effect, but when there is no [effect] the [cause] amounts to no cause. It is inconsistent that [the effect] neither exists nor does not exist. It is illogical that [the cause is active] in the three times.

7

Without one, there are not many. Without many, one is not possible. Whatever arises dependently is indeterminable.

8

The twelve dependently arising members, which result in suffering, are unborn. They are possible neither in one mind nor in many.

9

Permanent is not, impermanent is not, not-self is not, self is not, impure is not, pure is not, pleasure is not, and suffering is not. Therefore the perverted views do not exist.

10

Without these, ignorance based on the four bad views is not possible. Without this [ignorance], the formative forces do not arise. The same [is true] for the [ten] remaining [dependently arising members].

11

Ignorance does not occur without the formative forces [and] without it the formative forces do not arise. Caused by one another, they are not established by own-being.

12

I gang zhig bdag nyid rang bzhin gyis I I ma grub de gzhan ji ltar bskyed I I de phyir gzhan las grub pa yi I I rkyen gzhan dag ni skyed byed min I

13

I pha ni bu min bu pha min I I de gnyis phan tshun med min la I I de gnyis cig car yang min ltar I I yan lag bcu gnyis de bzhin no I

14

I ji ltar rmi lam yul brten pa'i I I bde sdug de yi yul med pa I I de bzhin gang zhig la brten nas I I gang zhig rten 'byung dang 'di med I

15

I gal to dngos rnams rang bzhin gyis I I med na dman mnyam khyad 'phags dang I I sna tshogs nyid ni mi 'grub cing I I rgyu las kyang ni mngon 'grub min I

16

I rang bzhin grub na rten 'byung gi I I dngos po med 'gyur ma brten na I I rang bzhin med par ga la 'gyur I I dngos po yod dang dngos med kyang I

17

I med la rang dngos gzhan dngos sam I I dngos med 'gyur ba ga la zhig I I des na rang dngos gzhan dngos dang I I dngos med phyin ci log pa yin I

12

How can that which is not established by own-being create others? Conditions established by others cannot create others.

13

A father is not a son, a son is not a father. Neither exists except in correlation with the other. Nor are they simultaneous. Likewise for the twelve members.

14

Just as pleasure and pain depending on an object in a dream do not have [a real]

object, so neither that which arises dependently nor that which it arises in dependence on exists.

15

Opponent: If things do not exist by own-being, then low, moderate, and excellent and the manifold world are not established and cannot be established, even through a cause.

16

Reply: If own-being were established, dependently arising things would not occur. If [they were] unconditioned, how could own-being be lacking? True being also does not vanish.

17

How can the non-existing have own-being, other-being, or non-being? Consequently, own-being, other-being, and nonbeing [result from] perverted views.

18

I gal to dngos po stong yin na I I 'gag pa med cing skye mi 'gyur I I ngo bo nyid kyis stong pa la I I gang la 'gag cing gang la skye I

19

I dngos dang dngos med cig car min I I dngos med med na dngos po med I I rtag to dngos po ang dngos med gyur I I dngos med med par dngos mi srid I

20

I dngos po med par dngos med min I I rang las min zhing gzhan las min I I de lta bas na de med na I I dngos po med cing dngos med med I

21

I yod pa nyid na rtag nyid dang I I med na nges par chad nyid yin I I dngos po yod na de gnyis `gyur I I de phyir dngos po khas blangs min I

22

I rgyun gyi phyir na 'di med de I I rgyu byin nas ni dngos po 'gag I I sngar bzhin 'di yang ma grub cing I I rgyun chad par yang thal bar `gyur I

23

I skye 'jig bstan phyir sangs rgyas kyi I I lam bstan ma yin stong nyid phyir I I 'di dag phan tshun bzlog pa ru I I mthong ba phyin ci log las yin I

18

Opponent: If things were empty, origination and cessation would not occur. That which is empty of own-being: How does it arise and how does it cease?

19

Reply: Being and non-being are not simultaneous. Without non-being, no being. Being and non-being would always be. There is no being independent of non-being.

20

Without being there is no non-being. [Being] neither arises from itself nor from [something] else. This being so, this [being] does not exist: So there is no being, and [therefore] no non-being.

21

If there is being there is permanence; if there is non-being there is necessarily annihilation. When there is being, these two [dogmas] occur. Therefore [one should] not accept being.

22

Opponent: These [dogmas] do not occur due to continuity: Things cease after having caused [an effect]. Reply: As before [see v. 19], this [continuity] is unestablished. It also follows that the continuity would be interrupted.

23

Opponent: [No!] The Buddha's teaching of the path aims at showing origination and cessation, not sunyata! Reply: To experience the two as mutually exclusive is a mistake.

24

I gal to skye 'gag med yin na I I ci zhig 'gags pas mya ngan 'das I I rang bzhin gyis ni skye med cing I I 'gag med gang de thar min nam I

25

I gal to 'gags las myang 'das Chad I I gal to cig shos ltar na rtag I I de phyir dngos dang dngos med dag I I mya ngan 'das par rung ma yin I

26

I gal to 'gog pa 'ga' gnas na I I dngos po las gzhan de yod `gyur I I dngos po med phyir 'di med la I I dngos po med phyir de yang med I

27

I mtshan gzhi las gzhan mtshan nyid las I I mtshan gzhi grub par rang ma grub I I phan tshun las kyang ma grub ste I I ma grub ma grub sgrub byed min I

28

I 'dis ni rgyu dang 'bras du dang I I tshor dang tshor ba po sogs dang I I lta po lta bya sogs ci'ang rung I I de kun ma lus bshad pa yin I

29

I gnas med phan tshun las grub dang I I 'chol phyir rang nyid ma grub phyir I I dngos po med phyir dus gsum ni I I yod pa ma yin rtog pa tsam I

24

Opponent: If there is no origination and cessation, then to the cessation of what is nirvana due? Reply: Is not liberation this: that by nature nothing arises and ceases?

25

If nirvana [resulted] from cessation, [then there would be] destruction. If the contrary, [there would be] permanence. Therefore it is not logical that nirvana is being or non-being.

26

If a definite cessation did abide, it would be independent of being. It does not exist without being, nor does it exist without non-being.

27

The marked is established through a mark different from the marked; it is not established by itself. Nor are the [two] established by each other, [since what is] not established cannot establish the not-established.

28

In this [way], cause, effect, feeling, feeler, and so forth, the seer, the visible, and so forth - whatever may be - all are explained, without exception.

29

The three times do not exist (substantially) since they are unfixed and are mutually established, since they change [and] are not self-established, [and] since there is no being. They are merely discriminations.

30

I gang phyir skye dang gnas dang 'jig I I 'dus byas mtshan nyid 'di gsum med I I de phyir 'dus byas nyid ma yin I I 'dus ma byas la'ang cung zad med I

31

I ma zhig mi 'jig zhig pa'ang min I I gnas pa gnas pa ma yin to I I mi gnas pa la'ang gnas ma yin I I skyes pa mi skye ma skyes min I

32

I 'dus byas clang ni 'dus ma byas I I du ma ma yin gcig ma yin I I yod min med min yod med min I I mtshams 'dir sna tshogs thams cad 'dus I

33

I bcom ldan bla mas las gnas dang I I las bdag las kyi 'bras bu dang I I sems can rang gi las dang ni I I las rnams chud mi za bar gsungs I

34

I las rnams rang bzhin med gsungs to I I ma skyes gang de chud mi za I I de las kyang ni bdag `dzin skye I I de bskyed 'dzin de'ang rnam rtog las I

35

I gal to las la rang bzhin yod I I de bskyed lus ni rtag par `gyur I I las kyang sdug bsngal rnam smin can I I mi `gyur de phyir bdag to `gyur I

30

Since the three marks of the conditioned - origination, duration, and cessation - do not exist, there is not the slightest conditioned or unconditioned [phenomenon].

31

The non-destroyed does not cease, nor does the destroyed. The abiding does not abide, nor does the non-abiding. The born is not born, nor is the unborn.

32

Composite and non-composite are not many [and] not one; are not being [and] are not non-being; are not being-nonbeing. All [possibilities] are comprised within these limits.

33

Opponent: The Bhagavat, the Teacher, has spoken of karma's duration, of karma's nature, and of karma's result, and also of the personal karma of living beings and of the nondestruction of karma.

34

Reply: Karma is said to lack own-being. [Karma] that is not born is not destroyed. From that again I-making is born. But the belief that creates it is due to discrimination.

35

If karma had own-being the body created by it would be permanent. So karma would not result in suffering and would therefore be substantial.

36

I las ni rkyen skyes yod min zhing I I rkyen min las skyes cung zad med I I 'du byed rnams ni sgyu ma dang I I dri za'i grong khyer smig rgyu mtshungs I

37

I las ni nyon mongs rgyu mtshan can I I nyon mongs 'du byed las bdag nyid I I lus ni las kyi rgyu mtshan can I I gsum ka'ang ngo bo nyid kyis stong I

38

I las med na ni byed po med I I de gnyis med pas 'bras bu med I I de med nye bar spyod po med I I de bas dngos po dben pa yin I

39

I las ni stong par yang dag par I I shes na de nyid mthong ba'i phyir I I las mi 'byung ste de med na I I las las 'byung gang mi 'byung ngo I

40

I ji ltar bcom ldan de bzhin gshegs I I rdzu 'phrul gyis ni sprul pa sprul I I sprul pa de yis slay yang ni I I sprul pa gzhan zhig sprul gyur pa I

41

I de la de bzhin gshegs sprul stong I I sprul pas sprul pa smos ci dgos I I gnyis po ming tsam yod pa yang I I ci yang rung ste rtog pa tsam I

36

Karma is not born from conditions and by no means from non-conditions, for karma-formations are like an illusion, a city of gandharvas, and a mirage.

37

Karma has klesas as its cause. [Being] klesas, the karmaformations are of impassioned nature (klesatmaka). A body has karma as its cause. So [all] three are empty of own-being.

38

Without karma, no agent. Without these two, no result. Without these, no enjoyer. Therefore things are void.

39

When - because the truth is seen - one correctly understands that karma is empty, karma does not arise. When [karma] is no more, what arises from karma arises no more.

40

Just as when the Lord Tathagata magically projects an apparition and this apparition again projects another apparition-

41

In that case the Tathagata's apparition is empty (not to mention the apparition [created] by the apparition!). Both of them are but names, merely insignificant discriminations.

42

I de bzhin byed po sprul dang mtshungs I I las ni sprul pas sprul dang mtshungs I I rang bzhin gyis ni gang cung zad I I yod pa de dag rtog pa tsam I

43

I gal to las kyi rang bzhin yod I I myang 'das byed po las kyang med I I gal to med na las bskyed pa'i I I 'bras bu sdug dang mi sdug med I

44

I yod ces pa dang yod med ces I I yod dang med ces de yang yod I I sangs rgyas rnams kyis dgongs pa yis I I gsungs pa rtogs par sla ma yin I

45

I gal to gzugs ni rang 'byung bzhin I I gzugs de 'byung las 'byung ma yin I I rang las 'byung min ma yin nam I I gzhan las kyang min de med phyir I

46

I gcig la bzhi nyid yod min cing I I bzhi la'ang gcig nyid yod min pas I I gzugs ni 'byung ba chen po bzhi I I rgyur byas nas grub ji ltar yod I

47

I shin to mi 'dzin phyir de med I I rtags las zhe na rtags de'ang med I I rgyu dang rkyen las skyes pa'i phyir I I rtags med par yang mi rigs so I

42

Just so, the agent is like the apparition, and karma is like the apparition [created] by the apparition. By nature [they are] without significance: mere discriminations.

43

If karma possessed own-being, there would be no nirvana nor deeds [of an] agent. If [karma] does not exist, the pleasant or unpleasant result created by karma does not exist.

44

'Is' and 'is not' and also 'is -is not' have been stated by the Buddhas for a purpose. It is not easy to understand!

45

If form is material (bhautika) in itself, it does not arise from the elements (bhuta). It is not derived from itself - It does not exist, does it? - nor from anything else. Therefore it does not exist [at all].

46

The four [great elements] are not [found] in one [element], nor is one of them [found] in [any of] the four. How can form be established with the four great elements as [its] cause?

47

Since it is not conceived directly, [it seems form does] not exist. But if [you maintain it to be conceived] through a mark, that mark, born from causes and conditions, does not exist. And it would be illogical [if form could exist] without a mark.

48

I gal to blo des gzugs 'dzin na I I rang gi rang bzhin la 'dzin 'gyur I I rkyen las skyes pas yod min pas I I yang dag gzugs med ji itar 'dzin I

49

I ji skad bshad gzugs skyes pa'i blo'i I I skad cig skad cig gis mi 'dzin I I 'das dang ma 'ongs pa gzugs kyang I I de yis ji ltar rtogs par 'gyur I

50

I gang tshe nam yang kha dog dang I I dbyibs dag tha dad nyid med pas I I de dag tha dad 'dzin yod min I I gzugs de gcig tu'ang grags pa min I

51

I mig blo mig la yod min to I I gzugs la yod min bar na med I I gzugs dang mig la brten nas de I I yongs su rtog pa log pa yin I

52

I gal to mig bdag mi mthong na I I des gzugs mthong bar ji ltar 'gyur I I de phyir mig dang gzugs bdag med I I skye mched lhag ma'ang de bzhin no I

53

I mig ni rang bdag nyid kyis stong I I de ni gzhan bdag gis kyang stong I I gzugs kyang de bzhin stong pa ste I I skye mched shag ma'ang de bzhin no I

48

If mind could grasp form, it would grasp its own own-being. How could a [mind] that does not exist (since it is born from conditions) really conceive absence of form?

49

Since one moment of mind cannot within [the very same] moment grasp a form born (as explained), how could it understand a past and a future form?

50

Since color and shape never exist apart, they cannot be conceived apart. Is form not acknowledged to be one?

51

The sense of sight is not inside the eye, not inside form, and not in between. [Therefore] an image depending upon form and eye is false.

52

If the eye does not see itself, how can it see form? Therefore eye and form are without self. The same [is true for the] remaining sense-fields.

53

Eye is empty of its own self [and] of another's self. Form is also empty. Likewise [for the] remaining sense-fields.

54

I gang tshe gcig reg Than cig 'gyur I I de tshe gzhan rnams stong pa nyid I I stong pa'am mi stong mi bsten la I mi stong pa yang stong mi brten I

55

I ngo bo mi gnas yod min pas I I gsum 'dus pa yod ma yin no I I de bdag nyid kyi reg med pas I I de tshe tshor ba yod ma yin I

56

I nang dang phyi yi skye mched la I I brten nas rnam par shes pa 'byung I I de lta bas na rnam shes med I I smig rgyu sgyu ma bzhin du stong I

57

I rnam shes shes bya la brten nas I I 'byung la shes bya yod ma yin I I shes bya shes pa med pa'i phyir I I de phyir shes pa po nyid med I

58

I thams cad mi rtag yang na ni I I mi rtag pa yang rtag pa med I I dngos po rtag dang mi rtag nyid I I 'gyur na de lta ga la yod I

59

I sdug dang mi sdug phyin ci log I I rkyen las chags sdang gti mug dngos I I 'byung phyir chags sdang gti mug dang I I rang bzhin gyis ni yod ma yin I

54

When one [sense-field] occurs simultaneously with contact, the others are empty. Empty does not depend upon nonempty, nor does non-empty depend upon empty.

55

Having no [independent] fixed nature, the three [namely, indriya, visaya, and vijnana] cannot come into contact. Since there is no contact having this nature, feeling does not exist.

56

Consciousness occurs in dependence on the internal and external sense-fields. Therefore consciousness is empty, like mirages and illusions.

57

Since consciousness arises in dependence on a discernible object, the discernible does not exist [in itself]. Since [the conscious subject] does not exist without the discernible and consciousness, the conscious subject does not exist [by itself].

58

[In a relative sense] everything is impermanent, but [in the absolute sense] nothing is permanent or impermanent. [If there] were things, they would be either permanent or impermanent. But how is that [possible]?

59

Since the entities 'desire', 'hatred', and 'delusion' arise through perverted views about pleasant and unpleasant, desire, hatred, and delusion do not exist by own-being.

60

I gang phyir de nyid la chags shing I I de la zhe sdang de la rmongs I I de phyir rnam par rtog pas bskyed I I rtog de'ang yang dag nyid du med I

61

I brtag bya gang de yod ma yin I I brtag bya med rtog ga la yod I I de phyir brtag bya rtog pa dag I I rkyen las skyes phyir stong pa nyid I

62

I de nyid rtogs pas phyin ci log I I bzhi las byung ba'i ma rig med I I de med na ni 'du byed rnams I I mi 'byung lhag ma'ang de bzhin no I

63

I gang gang la brten skye ba'i dngos I I de de med pas de mi skye I I dngos dang dngos med 'dus byas clang I I 'dus ma byas zhi mya ngan 'das I

64

I rgyu rkyen las skyes dngos po rnams I I yang dag nyid du rtog pa gang I I de ni ston pas ma rig gsungs I I de las yan lag bcu gnyis 'byung I

65

I dngos po stong par de rtogs na I I yang dag mthong phyir rmongs mi 'gyur I I de ni ma rig 'gog pa yin I I de las yan lag bcu gnyis 'gag I

60

Since one [may] desire, hate, and be deluded regarding the very same [thing], [the passions] are created by discrimination. And that discrimination is nothing real.

61

That which is imagined does not exist. Without an imagined object, how can there be imagination? Since the imagined and the imagination are born from conditions, [they are] sunyata.

62

Through understanding the truth, ignorance, which arises from the four perverted views, does not exist. When this is no more, the karma-formations do not arise. The remaining [ten members vanish] likewise.

63

The thing that arises in dependence upon this or that does not arise when that is absent. Being and non-being, composite and non-composite are at peace - this is nirvana.

64

To imagine that things born through causes and conditions are real the Teacher calls ignorance. From that the twelve members arise.

65

But when one has understood by seeing fully that things are empty, one is no longer deluded. Ignorance ceases, and the twelve spokes [of the wheel] come to a halt.

66

I 'du byed dri za'i grong khyer dang I I sgyu ma smig rgyu skra shad dang I I dbu ba chu bur sprul pa dang I I rmi lam mgal me'i 'khor lo mtshungs I

67

I rang bzhin gyis ni 'ga' yang med I I 'di la dngos po med pa'ang med I I rgyu dang rkyen las skyes pa yi I I dngos dang dngos med stong pa yin I

68

I dngos kun rang bzhin stong pas na I I de bzhin gshegs pa mtshungs med pas I I rten cing 'brel par 'byung ba 'di I I dngos po rnams su nye bar bstan I

69

I dam pa'i don ni der zad de I I 'jig rten ngor byas tha snyad dag I I sna tshogs thams cad rdzogs sangs rgyas I I bcom ldan 'das kyis bden brtags mdzad I

70

I 'jig rten pa yi chos bstan mi 'jig cing I I yang dag nyid du nam yang chos bstan med I I de bzhin gshegs pas gsungs pa ma rig pas I I de las dri med brjod pa 'di las skrag I

71

I 'di la brten nas 'di 'byung zhes I I 'jig rten tshul 'di mi 'gog cing I I gang brten rang bzhin med pas de I I ji ltar yod `gyur de nyid nges I

66

Karma-formations are like the city of gandharvas, illusions, mirages, nets of hair, foam, bubbles, phantoms, dreams, and wheels made with a firebrand.

67

Nothing exists by virtue of own-being, nor is there any nonbeing here. Being and non-being, born through causes and conditions, are empty.

68

Since all things are empty of own-being, the incomparable Tathagata teaches dependent co-origination regarding things.

69

The ultimate meaning consists in that! The perfect Buddhas, the Bhagavats, have [only] conceived the entire multiplicity in reliance upon worldly convention.

70

The worldly norms [dharmas] are not violated. In reality [the Tathagata] has not taught the Dharma. Not understanding the Tathagata's words, [fools] fear this spotless discourse.

71

The worldly principle, "This arises depending on that," is not violated. But since what is dependent lacks own-being, how can it exist? That is certain!

72

I dad ldan de nyid tshol la brtson I I tshul 'di rigs pas rjes dpog gang I I rten med chos 'ga' brten pa yi I I srid dang srid min spangs nas zhi I

73

I 'di dag rkyen 'di las rig nas I I lta ngan dra ba kun idog des I I chags rmongs khong khro spangs pa'i phyir I I ma gos mya ngan 'das pa thob I

72

One with faith who tries to seek the truth, one who considers this principle logically [and] relies [upon] the Dharma that is lacking all supports leaves behind existence and non-existence [and abides in] peace.

73

When one understands that "This is a result of that," the nets of bad views all vanish. Undefiled, one abandons desire, delusion, and hatred and gains nirvana.

*Vyavaharasiddhi

Tha snyad grub pa II

(1)

I yi ge gcig sngags gang yang med I I yi ge mang po gzhan yang med I I yi ge 'gags pa rnams min la I I rten nas de ni med pa'ang min I

(2)

I de bzhin rang gi yan lag las I I sman ni gud nas mi snang ngo I I sgyu ma'i glang po snang ba de I I de dag las min gzhan yang min I

(3)

I rten cing 'brel par 'byung ba de I I yod dam med par su zhig 'dod I I de la dmigs par byed pa yi I I mig gi rnam shes byung ba ltar I

(4)

I las dang nyon mongs dbang 'phangs pa I I len bcas srid las 'byung ba dang I I de bzhin du ni gzugs 'byung ba I I yod dam med par su zhig 'dod I

(5)

I de ltar srid pa'i yan lag kun I I tha snyad kyis ni gdags pa ste I I de ltar 'gog la sogs pa yi I I chos kun dgongs to gsungs pa yin I

Establishment of Convention: Six Verses from a Lost Text

(1)

One syllable is not a mantra; many syllables are not a mantra either. Dependent upon syllables that are [thus] insubstantial, this [mantra is neither existent] nor non-existent.

(2)

Likewise, no medicine appears apart from its specific ingredients. It appears [like] an illusory elephant: It is not [identical with them] nor is it [absolutely] different from them.

(3)

It arises in dependent co-origination! Who would maintain that it is existent or non-existent? [Similarly,] visual consciousness arises based on [eye and form].

(4)

Projected by the power of karma and passions, the appropriator arises out of existence. Form arises likewise. Who would maintain its existence or non-existence?

(5)

Similarly, all the [twelve] members of existence are [simply] conventional designations. All the dharmas, such as extinction, have [only] been advocated [by the Buddhas] for a specific purpose.

(6)

I ji ltar sngags to sngags min dang I I ji ltar sman yang sman min pa I I de ltar rten nas gsungs pa de I I gnyis ka 'grub par 'gyur ma yin I

(6)

Just as a mantra is not a mantra and medicine is not medicine, so [all phenomena] are stated to be dependent. Neither of the two [i.e., cause or effect] can be established [as existing independently].

Bodhisathbhara[ka]

The Accumulations for Enlightenment

Now, in the presence of the Buddhas, I fold my hands and bow my head. I intend to explain according to tradition a Buddha's accumulations for enlightenment.

2

How is it possible to explain without omission the accumulations for enlightenment? [For] the Buddhas are the only ones who individually obtain infinite enlightenment!

3

The body of a Buddha has infinite qualities. The [two] accumulations for enlightenment constitute the basis. Therefore the accumulations for enlightenment have no final limit either.

4

I can only explain a small part of these [two accumulations]. I praise the Buddhas and the Bodhisattvas. All the Bodhisattvas and the rest I revere successively to the Buddhas.

5

Since [Prajnaparamita] is the mother of Bodhisattvas it is also the mother of Buddhas. Prajnaparamita is the foremost collection for enlightenment.

6

Prajnaparamita is the mother of Bodhisattvas, skill in means is their father, and compassion is their daughter.

7

Generosity, morality, patience, energy, dhyana and the [other paramitas] beyond

these five are all due to prajna - Prajnaparamita comprises them all.

8

Great compassion penetrates into the marrow of the bone. It is the support of all living beings. Like [the love of a] father for his only son, the tenderness [of a Buddha] is all-pervasive.

9

If one thinks of the Buddha's virtues and listens to [accounts of] the miracles of the Buddha, [this creates] love, joy, a feeling [of happiness], and purity. This is called great joy.

10

A Bodhisattva must not desert or abandon living beings. He should always care for them to the best of his ability.

11

From the very beginning [of the path], in accord with the strength available, a Bodhisattva ought to be skilled in ways of converting people so that they may enter the Mahayana.

12

One may convert beings [as numerous as] the grains of sand in the Ganges so that they obtain sainthood, but to convert one [single person] to Mahayana - that creates greater merit!

13

Some are instructed according to the Sravakayana and the Pratyekabuddhayana. Because of their limited powers they are not suitable for conversion [to the Mahayana].

14

Those who are not fit for conversion to the Sravakayana, the Pratyekabuddhayana, or the Mahayana must be assigned meritorious tasks.

15

If people are [utterly] unfit to receive conversion [conducive to] heaven and liberation, then [a Bodhisattva] must attract them through advantages in this world, in accordance with the power available.

16

Toward people who cannot possibly be induced to conversion a Bodhisattva should generate great compassion. He must never discard them!

17

Attracting with gifts, teaching the Dharma, listening to the teaching of the Dharma, and also practicing acts of benefit to others - these are skillful means for attracting [others].

18

While benefitting living beings without tiring and without carelessness, [a Bodhisattva] expresses his aspiration for enlightenment: To benefit others is to benefit oneself!

19

By entering the profound foundation of dharmas, exempt and separate from conceptual constructs, entirely without effort, all matters are spontaneously abandoned.

20

Profit, reputation, honors, and pleasure are four things one should not be attached to. Nor should one become embroiled in their opposites. This is called [worldly] renunciation.

21

As long as he has not obtained the Irreversible [Stage], a Bodhisattva should perform these actions for the sake of enlightenment as zealously as if his headdress were on fire.

22

All the Bodhisattvas who seek enlightenment display energy without rest, for they shoulder a heavy burden.

23

If he has not yet produced great compassion and patience, although he may have attained the Irreversible [Stage], a Bodhisattva can become like a mortal by being careless.

24

If he enters the Sravaka and Pratyekabuddha levels, he becomes a mortal, because the roots of the knowledge of deliverance of the Bodhisattvas are cut off.

25

Even if he fell into hell a Bodhisattva would not be afraid, but the level of the Sravakas and Pratyekabuddhas horrifies him.

26

While falling into hell creates no absolute barrier to enlightenment, it is an absolute barrier to fall into the lands of the Sravakas and Pratyekabuddhas.

27

It is said that people who love life are afraid to have their head cut off. In just the same way, the lands of the Sravakas and Pratyekabuddhas ought to evoke similar fear.

28

[To accept all reality as non-arising means seeing everything as] unborn, undestroyed, neither unborn nor undestroyed, neither both nor neither, neither empty nor non-empty.

29

When one does not swerve from the Middle View with regard to any phenomenon whatsoever, there is acceptance [of] non-arising, because all ideas are eliminated.

30

As soon as you have obtained this conviction, at that very moment you receive the prediction [that you will become a Buddha]. You certainly will become a Buddha once you have attained the Irreversible [Stage].

31

Until a Bodhisattva attains the stage of Presence, he should strengthen his samadhi and ought not to become careless.

32

The [sixth stage], the Stage of Presence of a [future] Buddha, is steadfast concentration. This is the father of a Bodhisattva [and] great compassion is his mother.

33

Prajnaparamita is his mother and [skill in] means is his father. The term 'parents of the Bodhisattva' is employed because the latter generates and the former sustains.

34

A small quantity of merit cannot bring about enlightenment. One brings it about by collecting a quantity of merit the size of a hundred Sumerus.

35

Though [a Bodhisattva's] merit be slight, it must be skillful. He must produce a support for all living beings, [thinking:]

36

"All the actions I perform shall always be for the benefit of living beings!" Who can measure the merit of an intention such as this?

37

Not to cherish one's own family or one's body, life, or riches, not to covet pleasures and power or the world of Brahma and the other gods;

38

Not to covet nirvana, but to act to benefit living beings -just this is to care for living beings. Who can measure such merit?

39

To save and protect a world lacking support and protection from suffering and pain - who can measure the merit of forming such intentions?

40

To possess the Prajnaparamita for one or several months, as when briefly milking a cow - who can measure the merit?

41

To recite to oneself and to teach others the profound scriptures praised by the Buddha, and to explain the various meanings: This is called a mass of merit.

42

By causing innumerable beings to turn their minds to enlightenment the store of merit will wax ever greater, so that one will obtain the Immovable Stage.

43

To follow [the Buddha], to turn the victorious Dharmacakra turned by the Buddha, and to calm and quench bad impulse: This is a Bodhisattva's store of merit.

44

Bearing the great suffering of hell (and a little extra suffering as well), so as to benefit and bring pleasure to living beings - this will place enlightenment close at hand.

45

Initiating action not for oneself but only to benefit and please living beings, motivated by compassion - this will place enlightenment close at hand.

46

Wisdom without conceptualization, zeal without sloth, unstinting generosity - this places enlightenment close at hand.

47

Being independent, by thoughts not obsessed, having perfect morality, complete and unstained, accepting [that things] are unborn - this places enlightenment close at hand.

48

In front of the fully enlightened Buddhas who are present in the ten regions, I entirely confess my sins.

49

If the Buddhas who have attained enlightenment in the universe of the ten directions are reluctant to expound their teaching, I entreat them to turn the Dharmacakra!

50

If the fully enlightened Buddhas present in the universe of the ten directions desire to give up life [in samsara], I bow my head and request them to remain.

51

The merit of generosity and good morals, of [good] thoughts and actions produced by living beings by means of body, speech, and mind -

52

We all rejoice in [such] merit, accumulated by holy men and common people of the past, present, and future.

53

If only I could gather all the merit I have and pass it on to living beings so that they might obtain full enlightenment!

54

In this way I repent, exhort [the Buddha to preach], request [the Buddha to remain], and dedicate [my merit] to enlightenment. One must know: [Thus will I be] like the Buddhas.

55

Express remorse for unwholesome acts, request the Buddhas [to abide in samsara], rejoice in merit, and transfer it to enlightenment, as the Jinas have stated.

56

Do so every third hour, day and night, joining palms, with the right kneecap touching the ground and the upper garment arranged on one shoulder.

57

If the merit [thus] created in one hour had outward form, [realms amounting to] many thousands [of times the] number of grains of sand in the Ganges still could not contain it.

58

Once [a Bodhisattva] has first produced the thought [of enlightenment: bodhicitta], he ought to show respect and kindness towards all the minor Bodhisattvas as if they were his teacher or parents.

59

Even if a Bodhisattva has committed a wrong he should not talk about it, much less tell an untruth. Speak only the truth.

60

If a man expresses the vow to become a Buddha, wish that he not fall back, show [him the merit of the Buddha], fire his zeal, and awaken joy.

61

If he has not yet unravelled the very profound Sutras, he must not say that they are not the Buddha's words. If he makes such statements, he will reap great

suffering in return.

62

If all wrongs, including the five anantarya, were to be added together and compared with these two wrongs, they would not amount to a fraction [of them].

63

Develop carefully the three doors to liberation: sunyata, the markless, and the wishless.

64

Since dharmas lack own-being, they are empty (sunya). Being empty, how can they have marks? All marks being extinguished, how can the wise wish [for anything]?

65

While [the Bodhisattva] is cultivating and contemplating these [three and] traversing the path to nirvana, he must not think that the Buddhakaya does not exist. Do not relax your efforts on this score!

66

As for nirvana, he will not realize it at once, but must produce this thought: We must ripen the Prajnaparamita.

67

A master archer releases his arrows so that each of them is aimed one at the other; each supporting the one before it, they do not fall. The great Bodhisattva is like that.

68

Carefully he aims the arrow of the mind at the door to liberation called 'empty'. The arrows of [skill in means] act together to support it, so that [his prajna] is not allowed to fall into nirvana.

69

Let us not desert living beings! In order to benefit living beings, first generate this attitude and then come to possess the practice of the doors to liberation.

70

There are living beings whose attachments persist a long time, and who cultivate misconceptions and [wrong] notions. All this is due to delusion.

71

Those who are addicted to [wrong] notions [and] misconceptions can abandon them by proclaiming the Dharma. First one focuses the mind on reality, and then one comes to possess the practice of the doors to liberation.

72

Bodhisattvas benefit living beings, yet they see no living beings! A difficult point indeed; an exquisite point! One cannot grasp it.

73

Even if a Bodhisattva is predestined, he must practice the doors to liberation. Since the original vow is not yet fulfilled, [the Bodhisattva] does not realize nirvana.

74

If he has not yet attained his predestination, being [only] concerned with skillful means, the original vow is not yet fulfilled. So again he does not realize nirvana.

75

[A Bodhisattva has] extreme distaste for samsara but still turns toward samsara. He has faith and joy in nirvana, yet turns his back on nirvana.

76

Fear the klesas but do not be exhausted by the klesas; accumulate good karma in order to suppress the suppressing klesas.

77

A Bodhisattva has a passionate nature; he does not yet have a nirvana nature. [So only when] the klesas are not yet burned away [can he] produce the seed of enlightenment.

78

A Bodhisattva predicts [the destiny of] other beings. This prediction has as necessary condition a Tathagata's merit and skill, enabling them to reach the farther shore.

79

A [Bodhisattva should] propagate and establish all the sastras, techniques, sciences, and arts for the use and benefit of all humanity.

80

According to the stages of transmigration and caste in the world of potential converts, a Bodhisattva proceeds there as he wishes; by virtue of his vows he accepts rebirth.

81

When faced with various evil matters and people's flattery or deception, put on strong armor. Do not be disgusted [by samsara] and do not be afraid [of seeking enlightenment].

82

Bodhisattvas with a completely pure mind do not flatter or deceive. They reveal all [their] sins and evils, but conceal and store [their] good deeds [without boasting].

83

Pure [in] the karma of body and speech and also [in] the karma of mind, [a Bodhisattva] cultivates all the moral rules, allowing no shortcoming or diminution.

84

[A Bodhisattva must] peacefully dwell in mindfulness. He selects an object and contemplates in solitude, employing mindfulness to safeguard himself, [so that

his] mind becomes a mind without attachment.

85

If discursive thoughts arise, he must determine whether they are wholesome or unwholesome, abandoning the unwholesome and increasing the wholesome.

86

If his mind is disturbed by objects, he should concentrate his mindfulness, lead his mind back to the object, and (if it wavers) cause it to remain still.

87

Do not relax or fall into clinging, but cultivate strenuousness. If a Bodhisattva cannot uphold his samadhi, he must constantly strive [to do so].

88

[Those who are about to] ascend the Sravakayana or the Pratyekabuddhayana, merely acting for [their, or its] own benefit, must not abandon firm energy -

89

Then what of the great Bodhisattva! As his own savior and the savior of others, should he not put forth ten thousand million times the zeal?

90

For half an hour one may practice various [meditations] and for another follow different procedures, but this is not the way to practice samadhi! Let the mind be fixed on one object!

91

There should be no affection for the body and no regret for one's life. Even if one wants to protect this body, still in the end it will prove subject to decay and misery by nature.

92

Be altogether unattached to gain, honors, and fame. Act vigorously to fulfill the

vow [to liberate oneself and others], as if your head [or] clothes were on fire.

93

Determined to produce the highest good, a Bodhisattva cannot wait till tomorrow. Tomorrow is far away. How can one preserve a transient existence?

94

[A Bodhisattva must] peacefully dwell in mindfulness [with utter equanimity]. If he [had] to eat the flesh of his favorite son, he would eat without being either attracted or repelled.

95

The purpose of renouncing worldly life, and how to determine whether what we have done or left undone must be done or not- this is explained in the Dasadharmakasutra.

96

See that compound things are impermanent, and that there is no I or mine. Aware of all the deeds of Mara, abandon them!

97

Produce zeal and cultivate the [five] powers, the [five] strengths, the [seven] branches of enlightenment, the [four] bases of miraculous power, the [four] restraints, the [eightfold] path, and the four applications of mindfulness.

98

A mind can be a place for the continuous birth of good things, happiness, and merit, but it can also be a root of evil. Reflect on this carefully!

99

Regarding positive dharmas, watch daily how they increase and how they diminish.

100

If one sees others gain in profit, support, respect, and fame, one's mind should not react with even the slightest bit of envy or jealousy.

101

Live without desiring the objects [of the senses], as if dullwitted, blind, dumb, and deaf. At the right moment the lion's roar frightens the tirthika deer.

102

In welcoming and taking leave, honor those to be respected. In all matters of Dharma, be kind and helpful.

103

By saving and liberating those who suffer annihilation, one prospers and is not destroyed. [By] cultivating the sciences and crafts well, one trains oneself and instructs others.

104

Regarding particularly good dharmas, keep to them strenuously. Practice the four foundations of propitiation and make donations of clothing, drink, and food.

105

Do not rebuff those who beg for alms. Reconcile all your kindred. Do not turn against your followers. Make donations of dwellings and property.

106

Give parents, relatives, and friends their due; accord them the treatment due the supreme Lord.

107

Speak kindly even to a slave and care for him. Show him great respect, make medicine available, and heal all diseases.

108

[Those whose] head is [adorned with an usnisa due to] the good karma of prior actions, [whose] voice is fine, smooth, beautiful,and wonderful, [whose] voice [i.e., brahmasvara, is due to] good karma and the right way of mind, will [never] fail to be respected, in the future as in the past.

109

Do not harm the followers of others. Look at living beings with a compassionate eye and without a jealous spirit, as if they were relatives and friends.

110

One must always do as one has promised. Acting according to one's words wins the confidence of others.

111

Support the Dharma and be wary of the idle. Make precious nets of gold and cast them over the caityas.

112

If one wants to seek out a fair maid, one should give her ornaments. But in addition to giving her jewels, one must also discourse [to her] on the qualities of the Buddha.

113

Cast statues of the Buddha sitting upright on exquisite lotus blossoms. Practice the six dharmas [with] joy and pleasure.

114

Those who are honorable are not to be dishonored. Do not criticize the Dharma spoken by the Buddha or by those who discourse on the Dharma, even to [save your] life.

115

Distribute gold and jewels to the teachers and to the caityas of the teachers. If you [find that you] forget what you learn, concentrate so as not to be confused.

116

When one has not yet fully thought out one's actions, one must neither panic nor just imitate [the actions] of others. Do not believe in the gods, nagas, or yaksas of the tirthikas.

117

One's mind should be like a vajra, capable of penetrating all dharmas, or like a mountain, unperturbed in all situations.

118

Enjoy expressions transcending the world. Take no pleasure in transactions of the world. Keep all the virtues in yourself and help others to keep them too.

119

Develop the five spheres of liberation, contemplate the ten notions of impurity, and reflect upon the eight thoughts of a great Being.

120

Clearly develop the five superknowledges: the eye of the gods, the hearing of the gods, the ability to perform miraculous transformations, the ability to read the minds of others, and remembrance of past lives.

121

The four bases of power form the root: will, mind, energy, and deliberation. The four infinite foundations are love, compassion, joy, and equanimity.

122

Look upon the four elements as a poisonous snake, the six bases as an empty village, the five skandhas as a murderer.

123

Revere the Dharma and the teachers of the Dharma, and put aside any animosity toward the Dharma. The teacher must not clench his hand; those who listen must not be annoyed.

124

Preach the Dharma to others without rudeness and without expectations, with only a compassionate heart and a devoted and respectful mind.

125

Be insatiable for learning and commit to memory what you have learned. Do not be deceitful toward respected holy personages, but give pleasure to the teacher.

126

[When] investigating other teachings, do not let your heart cherish reverence. Do not study or recite worldly texts on account of the difficulty of the [Buddhist] treatises.

127

Do not, on account of anger, slander any of the Bodhisattvas. When one has not yet grasped and learned the Dharma one must not cause calumny.

128

Abandon pride and abide by the four noble principles. Do not despise others; do not be self-important either.

129

Whether an offense is real or fictitious, do not inform others of it. Take no notice of the faults of others; just be aware of your own faults.

130

The Buddha and the Buddhadharma should not be objects of speculation or doubt. Although the Dharma is very difficult to believe in, one must have faith in it.

131

Even if [a Bodhisattva] dies by stating the truth, or is deprived of [his exalted status as] cakravartin king or Indra, he must state the truth and nothing else.

132

[Even if you are] hit, insulted, threatened, flogged, or tied up by someone, bear him no resentment. Future and present [evils] are all due to one's own bad karma.

133

Respect, love, and support your parents greatly; serve your instructor and revere the teacher.

134

It is an error for the Bodhisattva to discourse on the very profound Dharma [i.e., the Mahayana] to those who believe in the Sravakayana and the Pratyekabuddhayana.

135

If people believe in the profound Mahayana and one still advocates the Sravakayana and Pratyekabuddhayana, this also is an error for the Bodhisattva.

136

Many people come [to the monastery] out of interest in the Dharma. If they are careless, one should not offer them discourses, but should care for evildoers and establish nonbelievers in the Mahayana.

137

[A Bodhisattva] must abandon these four errors. The virtues of a purified man should be recited and learned, practiced and cultivated.

138

[The four Bodhisattvamargas are] equanimity, balanced discourse [on the Dharma], being well-established in impartiality, and being the same toward all living beings.

139

[The four kinds of Bodhisattvas] act for the Dharma, not for profit; for merit, not for reputation. [They] wish to save living beings from suffering, wanting no

pleasure for themselves.

140

[If a Bodhisattva] sincerely seeks to have his actions mature, he must make the [three] meritorious practices arise. He must also mature living beings and reject his own affairs.

141

[The Bodhisattva] should approach four kinds of good friends: the teacher, the Buddha, those who offer encouragement to ascetics, and monks.

142

Those who rely on worldly knowledge, who especially crave worldly goods, who believe in the Pratyekabuddhayana, or [believe in] the Sravakayana:

143

A Bodhisattva must be aware of these four bad friends. Seek instead what are known as the four great treasuries:

144

The superworldly Buddha, study of the [six] paramitas, a mind that looks upon the teacher without impediments, [and] being happy to dwell in empty places.

145

Like earth, water, fire, wind, and space, entirely and everywhere, [Bodhisattvas] benefit living beings equally.

146

Consider the very meaning of the Buddha's words and unremittingly produce the dharanis. Do not hinder in any way those who are studying the Dharma.

147

Those who are to be disciplined in the nine bases of quarreling [must] put aside the [twenty] minor matters without exception. The eight kinds of sloth must also

be extinguished.

148

Harbor no improper affection, [for] unreasonable desire is not in accord with one's [true] wishes. Those who are disunited should be united, without asking whether they are friends.

149

A sage does not base his actions on śūnyatā by apprehending śūnyatā. If one [absolutely] must apprehend śūnyatā, this error amounts to the fault of belief in a personal substance.

150

Sweep the dust, smear [cow dung], make decorations, and perform worship of the caityas with many kinds of drum music and offerings such as incense, dressing the hair in a knot, and so forth.

151

Make various lamp-wheels, worship the caityas, and donate parasols, leather sandals, riding horses, carriages, chariots, and so forth.

152

[A Bodhisattva] should take special delight in the Dharma and enjoy an intellectual belief in the Buddha's attainments. He should gladly supply and serve the Sangha and take pleasure in listening to the Holy Dharma.

153

Unborn in the past, not remaining in the present, and not arrived in the future - look upon all dharmas thus.

154

Be gracious to living beings without seeking a reward from them. Bear [their] troubles alone, without grasping after pleasure for yourself.

155

Even if one is worthy of [rebirth in heaven as] the result of great merit, one's heart should not be uplifted or elated. Even if one is in great need like a hungry ghost, one should be neither downcast nor sad.

156

Those who are fully disciplined must be paid full respect. Those who are not yet disciplined should enter the discipline, and must not be objects of contempt.

157

Those whose good conduct is perfect should be respected. If [they] violate good conduct, they should return to its practice. Those whose wisdom is perfect [should be] approached as friends. Those who are dull should be established in wisdom.

158

The suffering of samsara is manifold: birth, old age, death, and bad rebirth. But do not fear such perils! Conquer Mara and bad understanding.

159

Gather all the virtues in all the Buddha fields. Make lofty vows, so that all may attain them.

160

Never appropriate dharmas, but always give them up. To do this is to accept the burden, taking on responsibility for the sake of all living beings.

161

One- who correctly examines all dharmas sees that there is no I and no mine. Still he does not abandon great compassion and great kindness.

162

One must surpass all worship in order to worship the Buddha Bhagavat. Of what nature is this worship? It is known as Dharma worship.

163

If one grasps the Bodhisattvapitaka and obtains the various dharanis while penetrating the profound foundation of [all] dharmas, that is Dharma worship.

164

Hold to the main thing, without preferring this or that articulation. Enter the profound path of the Dharma with joy, not showing heedlessness.

165

When ascetics and householders have collected these accumulations for great aeons numerous as the sands of the Ganges, they shall attain perfect enlightenment!

Sources and Variants

Lokatitastava

Sources

N Narthang (sNar thang) edition of the Lokātītastava by Kṛṣṇapaṇḍita and Tshul khrims rgyal ba (Narthang ed. 12, Ka, fol. 75b–77a).

P Peking edition of the Lokātītastava by the same translators, Pek. ed. 2012, Ka, fol. 79a–80b.

Variants

id yun ring N : yul ring P 5a gzung : gzugs NP 6c tshor bya : tshor ba NP 9c gang : kyang NP 10a bya : pa NP 11a na : ni NP

18d MV, p. 97: zhig dang ma zhig pa dag gis I I rgyu las 'bras bu 'byung ba dag I I sgyu ma 'byung ba bzhin du 'byung I I kun kyang de bzhin khyod kyis bsrungs II NP

26c NP corrup. sed v. Q (SV, f. 315a): 'phags pa brten pa'i 'di lta bu I I dngos por rtogs pa ma yin zhing I I rgyu mtshan med pa rnam shes ni I I nam yang 'byung bar mi 'gyur to I I (sic)

27c]a : rnams NP 28b gis : gi NP

Acintyastava

Sources

N Narthang (sNar thang) edition of the Acintyastava by Tilaka and Nyi ma grags. (Narthang ed. 19, Ka, fol. 84b–87a).

P Peking edition of the Acintyastava by the same translators, Pek. ed. 2019, Ka, fol. 88b–91a.

Variants

4b brag ca N : brag cha P 6b kun rdzob : de ltar NP

7b 'brid : bgyid NP 8 b ci : yi NP 9d gang zhig : gzhan zhig NP

lob ci phyir : de phyir NP 14a du : sogs NP

14c rnam byang :rnams kyang NP 16c dbang : dngos NP

16d gdon : don NP 17a de tshe : gang tshe NP 22a rtag N : ltag P

23d NP t 29a la : las NP 29d gzod : bzod NP

32b rang las pro myang 'das ? NP 33a sgyu N : sgyur P

33d gsungs : gsung NP 35b gsung P : bsung N 38c gzhi : bzhi NP

41a dam: dang NP 46a brtags : btags NP 47a bzhed :bshad NP

53d omm. NP 55a dang pro kyi NP 55c sgra N : dgra P

Bodhicittavivarana

Sources

A Bodhicittavivarana, tr. by Rab zhi chos kyi bshes gnyen et al. Pek. ed. 5470, Gi, fol. 221a-226b; Narthang ed. 3461, Gi, fol. 210b-215b.

B Bodhicittavivarana, tr. by Gunakara and Rab zhi [chos kyi] bshes gnyen, revised by Kanakavarman and Nyi ma grags. Pek. ed. 2665, Gi, fol. 42b-48a; Narthang ed. 664, Gi, fol. 41b-46b.

C Bodhicittavivaranatika, tr. by Smrtijnanakirti (the author). Pek. ed. 2694, Gi, fol. 454b-484b; Narthang ed. 693, Gi, fol. 449b-476b.

Variants

la dngos B : sku AC lb rnams B: Chang A

6d spyod BC : dpyod A (cf. Derge ed. 3868, Ya, fol. 344a4: dpyad)

8a ci de B : ci phyir A 10a 'di B : ni A

lOcd A pro : gzung 'dzin blo yis 'joms par 'gyur B

12b dang 'dra A : 'dra snang B 14b bshad BA : gsal C

14d med na mi 'byung ... B : the tshom med par ... A

16 AC, sed om. B 17d tshogs pa de yang B : 'dus par yang ni A

19a ni rnam gcig la B : rnams gcig la yang A :... rnam pa gcig dang I Yang C

21b gnod pa bzhin min nam B : na ni rmis pa bzhin A : gnod sbyin don byed pa C (cf. Virnsatika 4) 23c snang ba 'di B : snang ba ni A : snang ba'i C

25b khams sogs BS: la sogs A 26c da B : 'dir A

28c gcig pu yi B : tshul gcig gi A 29c sems ni B : rang sems AC (recte?)

32b min AC : yin B 33d bzhin AC : zhing B 34c 'gro AC : sgra B

35 A valde differt 38a de bzhin B : nges bzhin A 40b 'ga' A : dga' B

41c kyis A : kyi B 42a kyi A : kyis B

46b yod gyur ma yin B : gnas pa med cing ACS 50a ni AC : gi B

51a dmigs pa BA : mtshan bya C; ni C(A) : vi B 51c ni B : 'di A

52b smra ba BC: rgol ba A 57a bu ram A : bur ram B

59a rga ba yi : rga shi'i (mtha') A : dga' ba yin B 63a las A : la B

68d byas : byas pa B 70d rtogs pas : rtogs pa B : rig pas A

74c yi : yis B (A quattuor pada) 77a brten A : brten B

80c zad med B : mi bzod AC 81a sems nyid B : sems dpa' A

83d kyi : kyis B : pa'i A 86a gang zhig BA : gang gis C

89c de byung nyid pas B : srid pa'i skyon gyis A(d) 90b A, sed om. B

94c ye shes (*jnana-) B : theg pa (*yana-) A(a)C

97c de dngos tshogs pa ni B : rjes mthar tshogs pa yis A(C)

98a kyi S : kyis B 101a rtag par : brtags par B : rtag to A(b)C

102b de (cf. Tattvasarasarngraha 97a) : ste B : om. A

110b 'khor bar (*samsara-) B : sdom pa (*samvara-) AC

Yuktisastika-karika

Sources

K Yuktiṣaṣṭikākārikā, tr. by Muditaśrī and Nyi ma grags. Pek. ed. 5225, Tsa, fol. 22b–25a; Narthang ed. 3216, Tsa, fol. 20b–22b.

V Yuktiṣaṣṭikāvṛtti, tr. by Jinamitra, Dānaśīla, Śilendrabodhi, and Ye shes sde. Pek. ed. 5265, Ya, fol. 1–33b; Narthang ed. 3256, Ya, fol. 1–34b.

C Chinese translation by *Dānapāla. Taishō 1575, 254b–256a.

Variants

2d bzlog P : bzlag N 7b brtags N : brtag P 8d ces : shes NP

11c mjug : 'jug NP 14a rtspm : rtson NP 16d sred N : srid P

18c yi : yis NP 19d skyes : skye NP 21c lam: las NP

22d dam pa'i chos NP: de ni chos V

27c rmongs : smongs NP, bzad : zad NP

28b snang ba NP: brjod pa C et V 30d phyis : 'phyis NP

41c rtsod N : brtsod P 41d rmad : smad NP

42c pas : pa NP, 'di am N : 'am P 43a gang dag V : de dag NP

43d phrogs : 'phrogs NP 46b yi : yin NP

46c bzad : zad NP; 'dzin V : 'byung NP 49a pas : pa NP

53c omm. NP, sed v. V 59d bzad : zad NP

Sunyatdsaptati-kdrikd

Sources

K Śūnyatāsaptati, tr. by gZhon nu mchog, gNyan Dharma grags, and Khu lo. Pek. ed. 5227, Tsa, fol. 27a–30b; Narthang ed. 3218, Tsa, fol. 24a–26a.

C Sūnyatāsaptativṛtti of Candrakīrti, tr. by Abhayākara and Dharma grags. Pek. ed. 5268, Ya, fol. 305–381b; Narthang ed. 3259, Ya, fol. 295a–375b.

P Śūnyatāsaptativivṛtti of Parahita, tr. by Parahita and gZhon nu mchog. Pek. ed. 5269, Ya, fol. 381b–425a; Narthang ed. 3260, Ya, fol. 357a–420b.

See also the edition of the Sunyatasaptativrtti in Part II, which contains the root verses; cf. the sources and variants cited for that text.

Variants

4b med pa : med pas NP 5c skves pa : skyed pa NP

8b 'bras can N : 'bral can P 9a rtag min P : brtag min N

lic gnyis : nyid NP 12c yi : yis NP 22b gag : 'ga' NP

26d yang : las NP 29b 'chol 'tshol NP 32c mtshams : mtshan NP

44c kyis : kyi NP 44d rtogs par sla : rtog par bla NP

47b zhe na rtags : zhen na rtag NP 47d rtags : rtag NP 48b gi : gis NP

49d yis : vi NP 52a mi : mig NP 53b bdag : dag NP

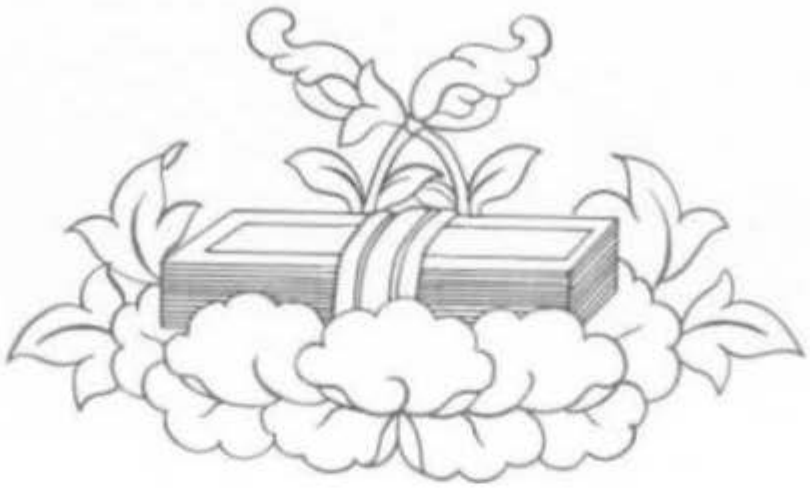
53d skye mched : skye med NP 54c pa ang : pa'am NP

54d stong mi : brten mi NP 55c bdag : dag NP 56c med : ni NP

57a nas : na NP 59b gti mug P : gti mus N 61b yod P : lod N

62a pas : pa'i NP 63d zhi (cf. C) : 'di NP 65d van lag : van vag NP

66b smig: mig NP 72b dpog : dpogs NP 72c 'ga' brten : 'gal bstan NP



EDITIONS

Lokdtitastava

1

lokatita namas tubhyarir viviktajnanavedine I yas tvarh jagaddhitayaiva khinnah karunaya ciram II

2

skandhamatravinirmukto na sattvo 'stiti to matam I sattvartharh ca pararh khedam agamas tvarir mahamune II

3

to 'pi skandhas tvaya dhiman dhimadbhyah satprakasitah I mayamaricigandharvanagarasvapnasamnibhah II

4

hetutah sambhavo yesam tadabhavan na santi ye I katharn nama na to spastarim pratibimbasama match II

5

bhutany acaksurgrahyani tanmayarim ciksusat katham I ruparim tvayaivarin bruvata rupagraho nivaritah II

6

vedaniyarh vina nasti vedanato niratmika I tac ca vedyarih svabhavena nastity abhimatarim tava II

7

sarhjnarthayor ananyatve mukharim dahyeta vahnina I anyatve 'dhigamabhavas tvayoktarim bhutavadina 11

8

karta svatantrah karmapi tvayoktarh vyavaharatah I parasparapeksiki to siddhis to 'bhimatanayoh 11

9

na kartasti na bhoktasti punyapunyarim pratityajam I yat pratitya na taj jatarn proktarh vacaspate tvaya II

10

ajnayamanam na jneyam vijnanam tad vina na ca I tasmat svabhavato na sto jnanajneye tvam ucivan II

11

laksyal laksanam anyac cet syat tal laksyam alaksanam I tayor abhavo 'nanyatve vispastarh kathitarih tvaya II

12

laksyalaksananirmuktatn vagudaharavarjitam I Bantam jagad idarh drstarim bhavata jnanacaksusa II

13

na sann utpadyate bhavo napy asan sadasan na ca I na svato napi parato na dvabhyarih jayate katham II

14

na satah sthitiyuktasya vinasa upapadyate I nasato 'svavisanena samasya samata katham II

15

bhavan narthantararih nano napy anarthantaram matam I arthantare bhaven nityo napy anarthantare bhavet II

16

ekatve na hi bhavasya vinasa upapadyate I prthaktve na hi bhavasya vinasa upapadyate II

17

vinastat karanat tavat karyotpattir na yujyate I na cavinastat svapnena

tulyotpattir mata tava II

18

na niruddhan naniruddhad bijad ankurasarimbhavah I mayotpadavad utpadah sarva eva tvayocyate II

19

atas tvaya jagad idarn parikalpasamudbhavam I parijnatam asadbhutam anutpannarim na nasyati II

20

nityasya samsrtir nasti naivanityasya sarimsrtih I svapnavat sarimsrtih prokta tvaya tattvavidarim vara II

21

svayamkrtarim parakrtam dvabhyarn krtam ahetukam I tarkikair isyate duhkharim tvaya tuktath pratityajam II

22

yah pratityasamutpadah sunyata saiva to mata I bhavah svatantro nastiti sithhanadas tavatulah II

23

sarvasarimkalpanasaya sunyatamrtadesana I yasya tasyam api grahas tvayasav avasaditah II

24

niriha vasikah sunya mayavat pratyayodbhavah I sarvadharmas tvaya natha nihsvabhavah prakasitah II

25

na tvayotpaditath kith cin na ca kith cin nirodhitam I yatha purvath tatha pascat tathatath buddhavan asi II

26

aryair nisevitam enam anagamya hi bhavanam I nanimittam hi vijnanarim bhavatiha katham cana I I

27

animittam anagamya mokso nasti tvam uktavan I atas tvaya mahayane tat sakalyena desitam II

28

yad avaptam maya punyam stutva tvam stutibhajanam I nimittabandhanapetam bhuyat tenakhilarim jagat II

II iti lokatitastavah samaptah II

Acintyastava

1

pratityajanarim bhavanarn naihsvabhavyam jagada yah I tarn namamy asamajnanam acintyam anidarsanam II

2

yatha tvaya mahayane dharmanairatmyam atmana I viditarim desitam tadvad dhimadbhyah karunavasat II

3

pratyayebhyah samutpannam anutpannarim tvayoditam I svabhavena na taj jatam iti sunyarin prakasitam II

4

yadvac chabdam pratityeha pratisabdasamudbhavah I mayamaricivac capi tatha bhavasamudbhavah II

5

mayamaricigandharvanagarapratibimbakah I yady ajatah saha svapnair na syat taddarsanadikam II

6

hetupratyayasarhbhuta yathaite krtakah smrtah I tadvat pratyayajarh visvarh tvayoktam natha samvrtam II

7

asty etat krtakam sarvarh yat kithcid balalapanam I riktamustipratikasam ayatharthaprakasitam II

8

krtakam vastu no jatarh tada kith vartamanikam I kasya nasad atitarn syad utpitsuh kim apeksate II

9

svasman na jayate bhavah parasman nobhayad api I na san nasan na sadasan kutah kasyodayas tada II

10

ajate na svabhavo 'sti kutah svasmat samudbhavah I
svabhavabhavasiddhyaiva parasmad apy asambhavah II

11

svatve sati paratvarii syat paratve svatvam isyate I apeksiki tayoh siddhih paravaram ivodita II

12

yada napeksate kith cit kutah kith cit tada bhavet I yada napeksate dirgham kuto hrasvadikam tada II

13

astitve sati nastitvarh dirghe hrasvam tatha sati I nastitve sati castitvarh yat tasmad ubhayam na sat II

14

ekatvarh ca tathanekam atitanagatadi ca I sarhkleso vyavadanarrr ca samyanmithya svatah kutah II

15

svata eva hi yo nasti bhavah sarvo 'sti kas tada I para ity ucyate yo 'yam na vina svasvabhavatah II

16

na svabhavo 'sti bhavanarh parabhavo 'sti no yada I
bhavagrahagrahavesah paratantro 'sti kas tada II

17

adav eva samarim jatah svabhavena ca nirvrtah I anutpannas ca tattvena

tasmad dharmas tvayoditah II

18

nihsvabhavas tvaya dhiman rupadyah sarimprakasitah I
phenabudbudamayabhramaricikadalisamah II

19

indriyair upalabdham yat tat tattvena bhaved yadi I jatas tattvavido balas tattvajnanena kirim tada I

20

jadatvam apramanatvam athavyakrtatam api I viparitaparijnanam indriyanam tvam ucivan II

21

ajnanenavrto yena yathavan na prapadyate I lokas tena yathabhutam iti matva tvayoditam II

22

astiti sasvati drstir nastity ucchedadarsanam I tenantadvayanirmukto dharmo 'yam desitas tvaya II

23

.catuskotivinirmuktas tena dharmas tvayoditah I vijnanasyapy avijneya vacarh kim uta gocarah II

24

svapnendrajalikodbhutam dvicandrodviksanam yatha I bhutarim tadvastu no bhutam tatha drstarim jagat tvaya II

25

utpannas ca sthito nastah svapne yadvat sutas tatha I na cotpannah sthito nasta ukto loko 'rthatas tvaya II

26

karanat sambhavo drsto yatha svapne tathetarah I sambhavah sarvabhavanam vibhavo 'pi matas tatha II

27

ragadijarh yatha duhkharim samklesasamsrti tatha I sambharapuranan muktih svapnavad bhasita tvaya II

28

jatam tathaiva no jatam agatam gatam ity api I baddho muktas tatha jnani dvayam icchen na tattvavit II

29

utpattir yasya naivasti tasya kA nirvrtir bhavet I mayagajaprakasatvad adisantatvam arthatah II

30

utpanno 'pi na cotpanno yadvan mayagajo matah I utpannarh ca tatha visvam anutpannarim ca tattvatah I

31

ameyair aprameyanarh pratyekam nirvrtih krta I lokanathair hi sattvanarh na kas cin mocitas ca taih II

32

to ca sattvas ca no jata ye nirvanti na to sphutam I na kas cin mocitah kais cid iti proktarim mahamune II

33

mayakarakrtam yadvad vastusunyam tathetarat I vastusunyam jagat sarvarh tvayoktam karakas tatha II

34

karako 'pi krto 'nyena krtatvarim nativartate I atha va tatkriyakartr

karakasya prasajyate II

35

namamatrarh jagat sarvam ity uccair bhasitarh tvaya I abhidhanat prthagbhutam abhidheyam na vidyate II

36

kalpanamatram ity asmat sarvadharmah prakasitah I kalpanapy asati prokta yaya sunyarh vikalpyate II

37

bhavabhavadvayatitam anatitarim ca kutra cit I na ca jnanam na ca jneyarh na casti na ca nasti yat II

38

yan na caikam na canekam nobhayam na ca nobhayam I analayam athavyaktam acintyam anidarsanam II

39

yan nodeti na ca vyeti nocchedi na ca sasvatam I tad akasapratikasarh naksarajnanagocaram II

40

yah pratityasamutpadah sunyata saiva to mata I tathavidhas ca saddharmas tatsama§ ca tathagatah II

41

tat tattvam paramartho 'pi tathata dravyam isyate I bhutam tad avisamvadi tadbodhad buddha ucyate II

42

buddhanarh sattvadhatos ca tenabhinnatvam arthatah I atmanas ca paresarh ca samata tena to mata II

43

bhavebhyah sunyata nanya na ca bhavo 'sti tam vina I tasmat pratityaja bhavas tvaya sunyah prakasitah II

44

hetupratyayasarhbhuta paratantra ca sarimvrtih I paratantra iti proktah paramarthas tv akrtrimah II

45

svabhavah prakrtis tattvarim dravyam vastu sad ity api I nasti vai kalpito bhavah paratantras to vidyate II

46

astiti kalpite bhave samaropas tvayoditah I nastiti krtakocchedad ucchedas ca prakasitah II

47

tattvajnanena nocchedo na ca sasvatat mats I vastusunyarh jagat sarvam maricipratimarim matam II

48

mrgatrsnajalam yadvan nocchedi na ca sasvatam I tadvat sarvarh jagat proktarim nocchedi na ca sasvatam II

49

dravyam utpadyate yasya tasyocchedadikarim bhavet I antavan nantavams capi lokas tasya prasajyate II

50

jnane sati yatha jneyam jneye jnanam tatha sati I yatrobhayam anutpannam iti buddham tadasti kim II

51

iti mayadidrstantaih sphutam uktva bhisagvarah I desayam Asa

saddharmam sarvadrsticikitsakam II

52

etat tat paramam tattvarh nihsvabhavarthadesana I bhavagrahagrhitanarh cikitseyam anuttara II

53

dharmayajnika tenaiva dharmayajno niruttarah I abhiksnam istas trailokye niskapato nirargalah II

54

vastugrahabhayocchedi kutirthyamrgabhikarah I nairatmyasirhhanado 'yam adbhuto naditas tvaya I

55

sunyatadharmagambhira dharmabheri parahata I naihsvabhavyamahanado dharmasarikhah prapuritah II

56

dharmayautukam akhyatarim buddhanarn sasanamrtam I nitartham iti nirdistam dharmanam sunyataiva hi II

57

ya tutpadanirodhadisattvajivadidesana I neyartha ca tvaya natha bhasita samvrtis ca sa II

58

prajnaparamitambhodher yo 'tyantam param agatah I sa punyagunaratnadhyas tvadgunarnavaparagah II

59

iti stutva jagannatham acintyam anidarsanam I yad avaptarim maya punyarh tenastu tvatsamarn jagat II

II ity acintyastavah samaptah II

Bodhicittavivaraṇa (Fragments)

12

phenapindopamam rupam vedana budbudopama I maricisadrsi sarhjna samskarah kadalinibhah II

13

mayopamarh ca vijnanam ...

20

parivratkamukasunam ekasyarim pramadatanau I kunapah kamini bhaksya iti tisro vikalpanah II

25

atmagrahanivrttyartham skandhadhatvadidesana I sapi dhvasta mahabhagais cittamatravyavasthaya II

27

cittamatram idam sarvam iti ya desana muneh I uttrasapariharartham balanarim sa na tattvatah II

45

na bodhyabodhakakaram cittam drstaii-m tathagataih I yatra boddha ca bodhyam ca tatra bodhir na vidyate II

46

alaksanam anutpadam asamsthitam avanmayam I akasam bodhicittarih ca bodhir advayalaksana II

52

sunyatasimhanadena trasitah sarvavadinah I

57

gude madhurata cagner usnatvarim prakrtir yatha I sunyata sarvadharmanam tatha prakrtir isyate II

98

desana lokanathanam sattvasayavasanugah I bhidyante bahudha loka upayair bahubhih punah II

99

gambhirottanabhedena kva cid vobhayalaksana II bhinnapi desanabhinna sunyatadvayalaksana II

Yuktisastika-karika

. . .

[Fragments]

1

astinastivyatikranta buddhir yesam nirasraya I gambhiras tair niralambah pratyayartho vibhavyate I

5

sarhsararim caiva nirvanam manyante 'tattvadarsinah I na sarnsararim na nirvanam manyante tattvadarsinah II

6

nirvanam ca bhavas caiva dvayam etan na vidyate I parijnanarn bhavasyaiva nirvanam iti kathyate II

19

tat tat prapya yad utpannarih notpannarih tat svabhavatah I svabhavena yan notpannam utpannarim nama tat katham II

30

sarvam astiti vaktavyam adau tattvagavesinah I pascad avagatarthasya nihsangasya viviktata II

33

mamety aham iti proktarh yatha karyavasaj jinaih I tatha karyavasat proktah skandhayatanadhatavah II

34

mahabhutadi vijnane proktam samavarudhyate I tajjnane vigamam yati nanu mithya vikalpitam II

39

hetutah sambhavo yasya sthitir na pratyayair vina I vigamah pratyayabhavat so 'stity avagatah katham II

46

ragadvesodbhavas tivradustadrstiparigrahah I vivadas tatsamutthas ca bhavabhyupagame sati II

47

sa hetuh sarvadrstinarh klesotpattir na tam vina I tasmat tasmin parijnate drstiklesapariksayah II

48

parijna tasya keneti pratityotpadadarsanat I pratitya jatam cajatam aha tattvavidam varah II

55

balah sajjanti rupesu vairagyam yanti madhyamah I svabhavajna vimucyante rupasyottamabuddhayah II

Śūnyatāsaptativṛtti

sTong pa nyid bdun cu pa'i grel pa II

1

I gnas pa am skye 'jig yod med dam I I dman pa'am mnyam pa am khyad par can I I sangs rgyas 'jig rten bsnyad dbang gis I I gsung gi yang dag dbang gis min I

I gnas pa'am skye ba'am jig pa'am I I yod pa'am med pa'am dman pa'am I I mnyam pa'am khyad par can yang rung ste I de thams cad ni 'jig rten gyi tha snyad kyi dbang gis sangs rgyas gsungs kyi de kho na'i dbang gis ni ma yin no I I 'dir smras pa I bdag ces bya ba de lta bu la sogs pa'i mngon par brjod pa gang yin pa 'di ci nas med pa zhig yin nam bdag med do snyam pa'i blo dag kyang'jug pas bdag ni gdon mi za ba kho nar yod do I I 'dir bshad pa I

2

I bdag med bdag med min bdag dang I I bdag med min pas brjod 'ga'ang med I

I ci'i phyir zhe na I

I brjod par bya ba'i chos rnams kun I I mya ngan 'das mtshungs rang bzhin stong I

I 'dir smras pa I dngos po thams cad kyang rang bzhin gyis stong I I zhes bya ba 'di ci rgyal po'i bka'i tshig gam I 'on to gang gis dngos po thams cad rang bzhin gyis stong ngo zhes bya ba de ltar khong du chud par bya ba'i rigs pa 'ga' zhig yod I 'dir bshad pa I

3

I gang phyir dngos po thams cad kyi I I rang bzhin rgyu rkyen tshogs pa 'am I I so so rnams la'am thams cad la I I yod min de'i phyir stong pa yin I

I gang gi phyir dngos po thams cad kyi rang bzhin rgyu'am rkyen rnams sam I rgyu rkyen tshogs pa'am I so so'i dngos po thams cad la'am rung ste I thams cad la yod pa ma yin pa de'i phyir dngos po thams cad rang bzhin gyis stong ngo

zhes smra'o I I gzhan yang I

4

I yod pa yod phyir skye ma yin I I med pa med pa'i phyir ma yin I I chos mi mthun phyir yod med min I I skye ba med phyir gnas 'gog med I

I dngos po yod pa'i phyir rgyu las skyes bar mi 'gyur to I yod pa ni yod bzhin pa zhes bshad pas so I I med pa ni med pa'i phyir rgyu las skye ba med do I I yod med ni mi 'dra ba'i phyir skye ba ma yin to phan tshun 'gal lo I I 'di ltar yod pa dang med pa dag ni phan tshun 'gal ba'i chos can yin pas chos mi mthun pa'i phyir yod pa yang ma yin med pa yang ma yin pa ga la skye I skye ba med pa'i phyir gnas pa dang 'gag pa yang med do I I 'dir smras pa I 'dus byas ni mtshan nyid gsum po skye ba dang I gnas pa dang I 'jig pa dang ldan par gsungs la I skye ba'i tshe skye ba yang ston to I de lta bas na 'ga' zhig las 'dus byas skye ba yod do I I 'dir bshad pa I

5

I skyes pa bskyed par bya ba min I I ma skyes pa yang bskyed bya min I I skye ba'i tshe yang bskyed bya min I I skyes dang ma skyes pa yi phyir I

I re zhig skyes pa ni bskyed par bya ba ma yin no I I ci'i phyir zhe na I skyes zin pa'i phyir ro I I skyes zin pa ni bskyed par bya ba ma yin no I I ma skyes pa yang bskyed par bya ba ma yin to I ci'i phyir zhe na ma skyes pa'i phyir ro I I gang ma skyes pa de ni bskyed par bya ba ma yin to I bya ba dang bral ba dang I mthu med pa dang I yod pa ma yin pa de'i phyir bskyed par bya ba ma yin no I I skye ba'i tshe yang bskyed par bya ba ma yin to I ci'i phyir zhe na I de ni skyes pa dang ma skyes par zad la I I skyes pa dang ma skyes pa gang yin pa de yang sngar bshad pa'i rim pa kho nas bskyed par bya ba ma yin to I de la re zhig skyes pa ni skyes zin pa'i phyir bskyed par bya ba ma yin no I I ma skyes pa gang yin pa de yang ma skyes pa'i phyir dang I skye ba'i bya ba dang bral ba'i phyir dang I mthu med pa'i phyir dang I med pa'i phyir bskyed par bya ba ma yin no I I de lta bas na gang gi phyir skyes pa dang ma skyes pa las ma gtogs pa gzhan gsum pa skye ba'i tshe de ni ci yang med pa de'i phyir skye ba'i tshe yang bskyed par bya ba ma yin no I I gzhan yang I rgyu mi 'thad pa'i phyir yang skye ba med pa yin no I I ci'i phyir zhe na I

6

I 'bras yod 'bras dang ldan pa'i rgyu I I de med na ni rgyu min mtshungs I I yod min med pa min na 'gal I I dus gsum rnams su'ang 'thad ma yin I

I 'bras bu yod na 'bras bu dang ldan pa de rgyu yin no I I 'bras bu de med na ni rgyu ma yin pa dang mtshungs par `gyur ro I I 'bras bu yod pa yang ma yin med pa yang ma yin pa ni 'gal to I I med pa dang yod pa dus gcig kho na yod pa ni ma yin no I I gzhan yang I dus gsum du yang rgyur 'thad pa ma yin no I I ji ltar zhe na I re zhig gal to rgyu snga bar brtag na ni gang gi rgyu yin I 'on to 'phyi bar brtag na ni grub zin pa la rgyu ci dgos I 'on to rgyu dang 'bras bu gcig car yin par brtag na ni rgyu dang 'bras bu cig car skyes pa gnyis gang gi rgyu gang yin I gang gi 'bras bu ni gang yin I de ltar dus gsum char du'ang rgyur mi 'thad do I I 'dir smras pa I grangs 'thad pa'i phyir dngos po thams cad stong pa ma yin to I gcig dang gnyis dang mang po zhes bya ba'i grangs gang dag yin pa 'di ni yod do I I grangs kyang dngos po rnams yod na 'thad pas de'i phyir dngos po thams cad stong pa ma yin no I I 'dir bshad pa I

7

I gcig med par ni mang po dang I I mang po med par gcig mi 'jug I I de phyir brten nas dngos po rnams I I byung ba mtshan ma med pa yin I

I gang gi phyir gcig med na mang po mi 'jug la mang po med na yang gcig mi 'jug pa de'i phyir dngos po rnams brten nas 'byung ba yin la I de nyid kyi phyir mtshan ma med pa yin no I I 'dir smras pa I mdo sde las I rten cing 'brel par 'byung ba sdug bsngal gyi 'bras bu can yang rgyas par bstan zhing lung 'bogs par byed pa'i slob dpon rnams kyis sems gcig dang sems tha dad pa la bstan to I de lta bas na dngos po thams cad stong pa ma yin no I I 'dir bshad pa I

8

I rten'byung yan lag bcu gnyis gang I I sdug bsngal 'bras can de ma skyes I I sems gcig la yang mi 'thad la I I du ma la yang mi 'thad do I

I rten cing 'brel par 'byung ba'i yan lag bcu gnyis la sdug bsngal 'bras bu can gang yin pa de ma skyes pa'o I I de ni sems gcig la yang mi 'thad la I mang po la yang mi 'thad de I gang gi ltar na sems gcig yin pa de'i ltar na 'bras bu rgyu dang Than cig skyes par 'gyur ro I I gang gi ltar na sems tha dad pa yin pa de'i ltar na yang yan lag snga ma snga ma zhig pa phyi ma phyi ma'i rgyu ma yin no I I de lta bas na gnyi ga ltar yang mi 'thad pa de'i phyir rten cing 'brel par 'byung ba ni ma skyes pa yin no I I ci'i phyir mi skye zhe na I 'di la rten cing 'brel par 'byung ba ni ma rig pa'i rgyu las byung bar brtags la I ma rig pa de'i yang rkyen phyin ci log yin par ston to I phyin ci log de dag kyang rang bzhin gyis stong pa yin pa'i phyir ro I I ci'i phyir zhe na I

9

I mi rtag rtag min bdag med pa I I bdag min mi gtsang gtsang ma yin

I I sdug bsngal bde ba ma yin to I I de phyir phyin ci log rnams med I

I mi rtag pa ni rtag pa med pa'o I I rtag pa med na de'i gnyen por gyur pa mi rtag pa yang med do I I de bzhin du shag ma rnams la yang sbyar ro I I de lta bas na phyin ci log rnams med do I

10

I de med na ni phyin ci log I I bzhi las skyes pa'i ma rig med I I de med na ni 'du byed rnams I I mi 'byung lhag ma'ang de bzhin no I

I phyin ci log de dag med na de las skyes pa'i rig pa med la I ma rig pa med na 'du byed rnams mi 'byung ste I lhag ma yang de dang 'dra'o I I gzhan yang I

11

I ma rig 'du byed med mi 'byung I I de med 'du byed mi 'byung bas I I de gnyis phan tshun rgyu phyir yang I I rang bzhin gyis ni ma grub yin I

12

I gang zhig bdag nyid rang bzhin gyis I I ma grub de gzhan ji ltar bskyed I I de lta bas na pha rol po I I ma grub rkyen gzhan bskyed byed min I

I re zhig ma rig pa ni 'du byed med na mi 'byung ngo I I ma rig pa de med par yang 'du byed rnams mi 'byung ste I de gnyis ni phan tshun rgyu las byung ba yin pa'i phyir yang rang bzhin gyis ma grub pa yin no I I gang zhig bdag nyid rang bzhin gyis ma grub pa des gzhan ji ltar bskyed I de Ita bas na pha rol ma grub pa'i rkyen rnams ni gzhan skyed par byed pa dag ma yin no I I gzhan yang I

13

I pha bu ma yin bu pha min I I de gnyis phan tshun med min la I I de gnyis cig car yang min ltar I I yan lag bcu gnyis de bzhin no I

I re zhig pha yang bu ma yin la bu yang pha ma yin no I I de gnyis ni phan tshun med par yang med la I de gnyis cig car yang ma yin no I I ji Itar rim pa 'dis pha dang bu dag ma grub pa star rten cing 'brel par 'byung ba yan lag bcu gnyis kyang de dang 'dra'o I I gzhan yang I

14

I rmi lam yul brten bde sdug dang I I yul de ang med ltar brten nas gang I I byung ba de yang de bzhin med I I brten nas gang yin de yang med I

I dper na rmi lam na yul la brten pa'i bde ba dang sdug bsngal med pa dang I ji ltar yul yang yod pa ma yin pa de ltar brten nas 'byung ba gang yin pa de dang I brten nas gang yin pa de yang de bzhin du med do I I 'dir smras pa I

15

I gal to dngos rnams rang bzhin gyis I I med na dman mnyam khyad 'phags nyid I I yod min sna tshogs nyid mi 'grub I I rgyu las mngon par grub pa'ang med I

I de lta bas na dngos po rnams rang bzhin gyis med do I I zhes bya ba de ni mi rung ngo I I 'dir bshad pa I

16

I rang bzhin grub rten dngos mi `gyur I I ma brten par yang ga la yod I I rang bzhin med nyid mi `gyur zhing I I rang bzhin yod pa mi 'jig go I

I gal to dngos po rnams rang bzhin gyis yod par gyur na brten nas dngos por mi `gyur ro I I de la 'di snyam du ma brten par yang dngos po yin du zad mod snyam du sems na I 'dir bshad pa I ma brten par yang ga la yod I I ma brten par yang dngos por mi 'gyur ro I I gal to ma brten par yang dngos zhig to 'gyur na rang bzhin med pa nyid du mi gyur zhing I rang bzhin yod par ni 'jig par yang mi `gyur to I med par yang mi `gyur ro I I zhes bshad pa yin no I I 'dir smras pa I rang gi dngos po dang I gzhan gyi dngos po dang I dngos po dang dngos po med pa zhes bya ba'i blo 'di brten med pa ma yin to I de lta bas na dngos po rnams stong pa ma yin no I I 'dir bshad pa I

17

I med la rang gi dngos po'am I I gzhan dngos 'jig par ga la `gyur I I de phyir gzhan dngos dngos med dang I I dngos dang rang dngos log pa yin I

I med pa la zhes bya ba ni yod pa ma yin pa la zhes bshad pa yin to I med pa de la rang gi dngos po zhes bya ba'am I gzhan gyi dngos po zhes bya ba'am I 'jig pa zhes bya bar lta ga la `gyur I I de phyir gzhan gyi dngos po dang I dngos po med pa dang I dngos po dang rang gi dngos po ni log pa yin no I I 'dir smras pa I

18

I gal to dngos po stong yin na I I 'gag par mi `gyur skye mi `gyur I I ngo bo nyid kyis stong pa la I I gang la 'gag cing gang la skye I

I gal to dngos po rang bzhin gyis stong pa yin du zin na 'gag par mi `gyur zhing I skye bar yang mi `gyur ro I I ci ste rang bzhin gyis stong pa la skye ba dang 'gag par 'dod na I 'dir ngo bo nyid kyis stong pa la gang la 'gag cing gang la skye zhes smra o I I 'dir bshad pa I chos thams cad stong pa kho na yin no I I ci'i phyir zhe na I

19

I dngos dang dngos med cig car med I I dngos med med par dngos po med I I rtag to dngos dang dngos med `gyur I I dngos dang dngos po med mi `gyur I

I dngos po dang dngos po med pa dag cig car ba yang med do I I ji skad du bshad pa yin zhe na I dngos po dang dngos po med pa gnyis dus gcig na mi srid do zhes bshad pa yin no I I de la 'di snyam du dngos po gcig pu yin du zad mod snyam du sems na I 'dir bshad pa I dngos med med par dngos po med I gang gi phyir dngos po med pa med par dngos po mi 'thad do I I mi rtag pa nyid med par de med do I I gzhan yang I rtag to dngos dang dngos med `gyur I I rtag to dngos po dang mi rtag pa nyid du `gyur ro I I de la 'di snyam du de 'di ltar yin to I rtag to dngos po mi rtag pa ni rtag to dngos po'i rjes su 'brel la I skye ba'i tshe'am gnas pa'i tshe ni las mi byed kyi dngos po 'jig pa'i tshe dngos po 'jig par byed do snyam du sems na 'dir bshad pa dngos med dngos po med mi 'byung I dngos po med par dngos po med pa yod pa ma vin no I I gang gi phyir 'jig pa med na 'jig pa'i mtshan nyid mi rtag pa nvid mi rung ste I mi 'jig na mi rtag pa nvid ces bya ba mi 'thad pa nvid kyi phyir rtag to dngos po dang dngos po med pa kho nar gyur ro I I 'dir smras pa I dngos po med pa gcig pu vin du zad mod I 'dir bshad pa I

20

I dngos po med par dngos med med I I bdag las ma yin gzhan las min I I de Ita bas na dngos po med I I de med na ni dngos med med I

I dngos po med par ni dngos po med pa med la I dngos po de yang bdag las ma yin gzhan las ma vin no I I de lta bas na gang gi phyir rigs pa 'dis yod pa ma vin pa de'i phyir dngos po med pa ni ma skyes pa vin no I I zhes bshad pa yin no I I de med na ni dngos po med I dngos po de med na dngos po de med pa yang med do I I dngos po de'i dngos po med pa'ang mi srid do zhes bshad pa yin no I I gzhan yang I

21

I dngos po yod pa nvid na rtag I I med na nges par chad pa yin I I dngos po yod na de gnyis vin I I de'i phyir dngos po khas blangs min I

I gang gi phyir dngos po yod pa nvid vin na ni rtag par thal bar `gyur la I med pa nyid na ni nges par chad par thal bar gyur to I dngos po yod na de gnyis su thal bar `gyur bas de'i phyir dngos po khas blang bar mi bya'o I I 'dir smras pa I

22

I rgyun gyi phyir na de med de I I rgyu byin nas ni dngos po 'gag I

I skye ba dang 'jig pa'i rgyun gyi phyir rtag pa dang chad pa 'di gnyi gar mi `gyur to I rgyu byin nas dngos po 'gag par gyur ro I I 'dir bshad pa I

I snga ma bzhin du 'di ma grub I I rgyun chad pa yi nyes pa'ang yod I

I kho bo cag ni sngar dngos po dang dngo po med pa gnvis cig car du mi srid do I I zhes brtags zin to I de'i phyir rgyun zhes khas len pa gang yin pa de yang snga ma kho na bzhin du ma grub pa yin no I I gzhan yang I rgyun chad pa'i nyes pa'ang yod par thal bar `gyur ro I I 'dir smras pa I

23

I skye 'jig gzigs pas mya ngan 'das I I lam bstan stong nyid phyir ma yin I

skye ba dang 'jig pa gzigs nas I mya ngan las 'das pa'i lam bstan gyi I stong pa nyid kyi phyir ni ma yin no I I 'dir bshad pa I

I 'di dag phan tshun bzlog phyir dang I I log pa'i phyir na mthong ba yin I

I re zhig bshad pa 'di ni gang ma skyes pa shes pa de'i ma yin gyi I gang skye ba dang 'jig pa mthong gi skye ba de yang 'jig pa las bzlog par mthong I 'jig pa yang skye ba las bzlog par mthong ba de'i skye ba dang I 'jig pa 'di gnyis phan tshun bzlog pa yin pa'i phyir dang I shes pa yang log pa yin pa'i phyir skye ba dang 'jig par mthong ba yin no I I gang gi phyir skye ba la brten nas 'jig pa dang I 'jig pa la brten nas skye ba yin pa de'i phyir yang stong nyid kho na yin no I I 'dir smras pa I

24

I gal to skye dang 'gag med na I I gang zhig 'gag phyir mya ngan 'das I

I gal to skye ba yang med 'gag pa yang med na gang zhig 'gag pa'i phyir mya ngan las 'das par 'gyur I 'dir bshad pa I

I gang zhig rang bzhin skye med cing I 'gag med de thar ma yin nam I

I gang rang bzhin gyis skye ba med pa dang 'gag pa med pa de thar pa ma yin nam I gzhan yang I

25

I gal to mya ngan 'das 'gog chad I I gal to cig shos ltar na rtag I I de phyir dngos dang dngos med min I I skye med 'gag pa ang med pa yin I

I gal to mya 'ngan las 'das pa 'gog pa yin na chad par thal bar `gyur ro I I ji ltar 'gog pa ma yin na ni rtag par thal bar gyur ro I I de lta bas na mya ngan las 'das pa ni dngos po dang dngos po med pa ma yin gyi I skye ba med cing 'gag pa med pa de lta bu ni mya ngan las 'das pa yin no I I 'dir smras pa I 'gog pa ni yod de de yang rtag to gnas pa yin no zhe na I 'dir bshad pa I

26

I gal to 'gog pa 'ga' gnas yod I I dngos med par yang der 'gyur ro I

I gal to 'gog pa 'ga' zhig gnas par `gyur na de'i tshe dngos po med par yang 'gyur to I ma brten par yang `gyur ro zhes bshad pa yin no I I de yang rigs pa ma yin to I

I dngos med par yang de med de I I dngos med med par yang de med I

I dngos po dang dngos po med pa gnyi ga ltar yang 'gog pa de med do I I ji skad bshad pa yin zhe na I dngos po med par yang dngos po med pa med par yang dngos po la ma brten par yang dngos po med pa la ma brten par yang zhes bshad pa yin no I I 'dir smras pa I mtshan gzhi dang mtshan nyid 'brel pa'i phyir dngos po rnams ni yod do I I 'dir bshad pa I

27

I mtshan gzhi las mtshan grub mtshan las I I mtshan gzhi grub ste rang ma grub I I gcig las gcig kyang ma grub ste I I ma grub ma grub

sgrub byed min I

I mtshan nyid kyang mtshan gzhi las grub la I mtshan gzhi yang mtshan nyid las grub pa las rang gis grub pa ma yin no I I gcig las gcig kyang ma grub ste phan tshun du yang ma grub bo I I zhes bshad pa yin no I I gang gi phyir rim pa 'dis mtshan gzhi dang mtshan nyid gnyis grub pa med pa de'i phyir mtshan gzhi dang mtshan nyid ma grub ste I dngos po 'di dag grub par byed pa ma yin no I

28

I 'dis ni rgyu dang 'bras du dang I I tshor bcas tshor ba po sogs dang I
I lta po blta bya sogs ci'ang rung I I de kun ma lus bshad pa yin I

I 'dir smras pa I dus rig pa dag dus rnam pa du mar sems to I de lta has na dus ni yod do I I 'dir bshad pa I

29

I mi gnas phan tshun grub phyir dang I I 'chol phyir bdag nyid ma grub phyir I I dngos po med phyir dus gsum ni I I yod pa ma yin rtog pa tsam I

I dus ni ma grub bo I I ci'i phyir zhe na I mi gnas pa'i phyir to I dus ni mi gnas pa yin par bsam pa'o I I gang mi gnas pa de ni gzung bar mi nus so I I gang gzung du med pa de ji Itar gdags par gyur I de lta bas na ma grub bo I I gzhan yang I phan tshun grub phyir phan tshun las grub par brtags pa ste I 'das pa la brten nas da ltar dang ma 'ongs pa sgrub par byed I da ltar la brten nas 'das pa dang ma 'ongs pa sgrub par byed I ma 'ongs pa la brten nas da ltar dang 'das pa sgrub par byed pas gang gi phyir brten nas grub pa yin par brtags pa yin pa de'i phyir dus ma grub bo I I de nyid da ltar la brtags nas da ltar zhes bya I de avid ma 'ongs pa la brtags nas 'das pa yin la I de nyid 'das pa la brtags nas ma 'ongs pa yin to I gang gi phyir de liar 'chol ba vin pa de'i phyir ma grub bo I I gzhan yang I bdag nyid ma grub phyir dus 'di ni bdag nyid kyis ma grub pas de lta has na ma grub yin no I I gzhan yang I dngos po med phyir yod pa yang ma yin no I I dngos po grub na ni dus kyang grub par `gyur ba zhig na I dngos po de ni btsal na rang gi ngo bor grub pa med do I I de'i phyir dus ni ngo bo nyid kyis grub pa med pa kho na ste I rnam par rtog pa tsam 'ba' zhig to zad do I I 'dir smras pa I 'dus byas thams cad ni mtshan nyid gsum po skye ba dang I gnas pa dang I 'jig pa dang ldan pa yin la I de las bzlog pa ni 'dus ma byas yin par gsungs to I de lta bas na 'dus byas dang 'dus ma byas ni yod do I I 'dir bshad pa I

30

I gang phyir skye dang gnas dang 'jig I I 'dus byas mtshan nyid 'di gsum med I I de phyir 'dus byas 'dus ma byas I I ci yang yod pa ma

yin no I

I skye ba dang gnas pa dang 'jig pa gang dag 'dus byas kyi mtshan nyid du gsungs pa de dag dpyad na mi 'thad pa'i phyir med do I I gang gi phyir de med pa de'i phyir 'dus byas sam I 'dus ma byas ci yang yod pa ma yin no I I gzhan yang I 'dus byas khas blangs su An yang gang gi phyir dpyad na ml 'thad pa de'i phyir med do I I zhes smra'o I I ci'i phyir zhe na I

31

I ma zhig mi 'jig zhig pa ang min I I gnas pa gnas pa ma yin to I I mi gnas pa yang gnas ma yin I I skyes pa mi skye ma skyes min I

I 'di la skyes pa zhig skye bar 'gyur ram I ma skyes pa zhig skye bar `gyur grang na I de la re zhig skyes pa ni skye ba ma yin no I I ci'i phyir zhe na I skyes zin pa'i phyir ro I I ma skyes pa'ang skye ba ma yin to I ci'i phyir zhe na I ma skyes pa'i phyir ro I skyes pa de nyid gnas pa zhig gnas pa'am I mi gnas pa zhig gnas par gyur grang na I 'di la yang gnas pa ni gnas pa ma yin to I gnas zin pa'i phyir ro I I mi gnas pa yang gnas pa ma yin to I I ci'i phyir zhe na I gnas par ma gyur pa'i phyir ro I I da ni zhig pa zhig 'jig par gyur ba'am I ma zhig 'jig par 'gyur grang na I gnyi ga ltar yang mi 'thad do I I gang gi phyir 'dus byas khas blangs su zin yang rim pa 'di gsum gyis btsal na mi 'thad pa de'i phyir 'dus byas med do I I 'dus byas med pa'i phyir 'dus ma byas kyang mi srid do I I gzhan yang I

32

I 'dus byas dang ni 'dus ma byas I I du ma ma yin gcig ma yin I I yod min med min yod med min I I mtshams 'dir rnam pa 'di kun 'dus I

I dpyad na 'dus byas dang 'dus ma byas 'di ni du ma yang ma yin I gcig kyang ma yin I yod pa yang ma yin I med pa yang ma yin I yod med kyang ma yin no I I mtshams 'dir to nges par gzung ba 'dir ni 'di kun 'dus to ma lus pa thams cad 'ub ces bshad pa yin no I I thams cad ni mtha' dag go I I 'di gnyis kyi rnam pa rnams bsdus par rig par bya'o I I 'dir smras pa I

33

I las gnas pa ni bcom ldan gsungs I I bla ma las bdag 'bras bu dang I I sems can las bdag bya ba dang I I las rnams chud za min par gsungs I

I bcom ldan 'das kyis mdo sde dag las I las dang las kyi 'bras bu yang rnam pa du mar yongs su bstan I las rnams 'bras bu med pa ma yin par yang gsungs I las rnams chud mi za ba dang I I sems can rnams ni las bdag gir bya ba yin no I I zhes kyang gsungs to I de lta bas na las dang las kyi 'bras bu yod do I I 'dir bshad

pa I

34

I gang phyir rang bzhin med bstan pa I I de phyir de ma skyes pa las I I mi 'jig bdag `dzin de las skye I I de skyed `dzin de ang rnam rtog las I

I gang gi phyir las rang bzhin med par bstan zin pa de'i phyir I ma skyes pas ni de 'jig pa med do I I gzhan yang bdag `dzin de las skyes I de'i phyir las ni bdag to `dzin pas bskyed la I de yang rnam par rtog pa las byung ngo I I gzhan yang I

35

I gal to las ni rang bzhin 'gyur I I de las.skyes lus rtag par 'gyur I I sdug bsngal rnam smin can mi 'gyur I I de phyir las kyang bdag to 'gyur I

I gal to las rang bzhin can du 'gyur na I de lta yin na ni las de las skyes pa'i lus gang yin pa de yang rtag par 'gyur to ther zug gi rang bzhin du 'gyur ro zhes bshad pa yin no I I gzhan yang I sdug bsngal rnam smin can mi 'gyur I las de sdug bsngal gyi rnam par smin pa can du yang mi 'gyur ro I I gzhan yang de phyir las kyang bdag to 'gyur I gang gi phyir las de rtag pa de'i phyir bdag to 'gyur to I gang mi rtag pa de sdug bsngal ba gang sdug bsngal ba de ni bdag med pa'i phyir ro I I de lta bas na las rang bzhin med pa'i phyir skye ba med do I I ma skye ba'i phyir chud mi za'o I I gzhan yang I

36

I las ni rkyen skyes ci yang med I I rkyen min skyes pa'ang yod min to I

I las ni rkyen las skyes pa'ang med la I I rkyen ma yin pa las skyes pa ci yang med do I I ci'i phyir zhe na I

I 'du byed rnams ni sgyu ma dang I I dri za'i grong khyer smig rgyu 'dra I

I gang gi phyir 'du byed rnams ni dri za'i grong khyer dang I sgyu ma dang I smig rgyu dag dang 'dra ba de'i phyir las rang bzhin gyis med do I I gzhan yang I

37

I las ni nyon mongs rgyu mtshan can I I 'du byed nyon mongs las bdag nyid I I lus rii las kyi rgyu mtshan can I I gsum ka ang ngo bo

nyid kyis stong I

gang gi phyir las ni nyon mongs pa'i rgyu las byung ba yin pa dang I gang gi phyir 'du byed rnams las dang nyon mongs pa'i rgyu las byun ba yin pa dang I gang gi phyir lus las kyi rgyu las byung ba de'i phyir de gsum char yang rang bzhin gyis stong ngo I I de liar yin na I

38

I las med na ni byed pa med I I de gnyis med par 'bras bu med I I de med phyir na za ba po I I reed pa yin pas dben pa yin I

I de Itar rigs pas kyang dpyad na 'bras bu rang bzhin med na las med pa yin no I I las med na byed pa po med pa yin no I I las dang byed pa po med na 'bras bu med do I I de reed na za ba po med pa yin to I de'i phyir dben pa yin no I I gzhan yang I

39

I yang dag mthong phyir las stong par I I legs par rnam par shes na ni I I las mi 'byung ste las med na I I las Jas gang byung mi 'byung ngo I

I de kho na mthong ba'i rgyu las rang bzhin gyis stong par legs par rnam par shes na las mi 'byung ngo I I las de med na las de las byung ba gang yin pa de yang mi 'byung ngo I 'dir smras pa I da ci med kho na yin nam I 'on to 'ga' zhig yod I 'dir bshad pa yod do I I gal to ji ltar zhe na I

40

I ji ltar bcom ldan de bzhig gshegs I I de ni rdzu 'phrul gyis sprul pa I I sprul pa mdzad la sprul des kyang I I sprul pa gzhan zhig sprul par byed I

41

I de la de bzhin gshegs sprul stong I I sprul pas sprul pa smos ci dgos I I rtog pa tsam gang ci yang rung I I de dag gnyi ga yod pa yin I

42

I de bzhin byed po sprul par mtshungs I I las ni sprul pas sprul clang mtshungs I I rang bzhin gyis ni stong pa yin I I rtog tsam gang ci'ang rung bar yod I

I ji Itar bcom ldan 'das de bzhin gshegs pa de rdzu 'phrul gyis sprul pa mdzad la I sprul pa des kyang sprul pa gzhan zhig sprul par byed pa de bzhin du las kyang khong du chud par bya o I I de la re zhig de bzhin gshegs pas sprul pa yang rang bzhin gyis stong na I sprul pas sprul pa lta smos kyang ci dgos I ji ltar rtog pa tsam gang ci yang rung ba gnyi ga la yang yod pa ltar las kyang de clang 'dra'o I I gzhan yang I

43

I gal to rang bzhin gyis 'as yod I I mya ngan 'das las byed po med I I gal to med i, !as bskyed pa'i I 'bras bu sdu ; clang mi sdug med

I gal to las rang bzhin yod na las rang bzhin gyis grub pa phan chad mya ngan las 'das pa thob pa med do I I gzhan yang I las kyi byed pa po yang med do I I ci'i phyir zhe na I byed pa po med par yang las rab to 'grub pa'i phyir ro I I gal to las rang bzhin gyis med na ni las kyis bskyed pa'i 'bras bu sdug dang mi sdug pa gang yin pa de yang med do I I 'dir smras pa I mdo sde las las yod do zhes rgya cher gsungs na de ji Itar med do zhes bya bar `gyur I 'dir bshad pa I

44

I yod ces pa yod med ces pa ang I I yod de yod med ces de'ang yod I I sangs rgyas rnams kyis dgongs nas ni I I gsungs pa rtogs par sla ma yin I

I yod do zhes gsungs pa gang yin pa de yang brtags par yod do I I med do zhes gsungs pa gang yin pa de yang brtags par yod do I I yod med ces bya ba gang yin pa de yang brtags pa kho nar zad do I I sangs rgyas rnams kyis dgongs to gsungs pa rnams ni I rnam pa thams cad du rtogs par sla ba ma yin no I I 'dir smras pa I 'di la gzugs ni 'byung ba las gyur pa yin par 'dod de yod la I lhag ma gzugs can ma yin pa'i chos rnams kyang ci rigs par yod do I I 'dir bshad pa I

45

I gal to gzugs 'byung las byung na I I yang dag min las gzugs 'byung `gyur I I rang gi ngo bo las ma yin I I de med phyir na gzhan las min I

I gal to gzugs 'byung ba las byung ba yin par 'dod na I de lta yin na ni gzugs yang dag pa ma yin pa las byung ba yin to I yang dag pa ma yin pa las zhes bya ba ni bdag ma yin pa las bshad pa yin no I I de ltar gzugs ni rang gi ngo bo las ma yin pa'o I I 'dir smras pa I de de bzhin to rang gi ngo bo las ni ma yin to I gzhan las yin to 'byung ba rnams ni de'i gzhan no I I 'dir bshad pa de med phyir na gzhan las min I gzugs de gzhan las ma yin no I I ci'i phyir zhe na I de med pa'i phyir gzhan de med pa'i phyir ro I I ji ltar zhe na I 'di ltar rang gi ngo bo nyid ma grub

pa'i phyir gzhan las zhes bya ba mi 'thad de I med pa ni de'i gzhan las zhes bya ba mi 'thad I med pa de'i gzhan zhes bya ba ma yin no I I gzhan yang I 'byung ba bzhi po de dag nyid med pa'i phyir to I 'di la mtshan nyid las 'byung ba rnams 'grub par 'dod na mtshan nyid de yang 'byung ba rnams kyi sngon rol du 'grub pa mi 'thad do I I de ma grub pa'i phyir mtshan gzhi 'byung ba rnams kyang ma grub bo I

46

I gcig la'ang bzhi ni yod min zhing I I bzhi la'ang gcig ni yod min na I I 'byung ba the bzhi med brten nas I I gzugs ni ji]tar 'grub par `gyur I

I de lta bas na I bzhi la'ang gcig nyid med la I I gcig la'ang bzhi nyid med pa'i phyir I I 'byung ba chen po bzhi med pa la brten nas gzugs ji ltar 'grub par `gyur I med pa zhes bya ba ni yod pa ma yin pa zhes bshad pa yin no I I gzhan yang I

47

I shin to mi 'dzin phyir gal to I I rtags las she na rtags de med I I rgyu dang rkyen las skyes phyir ro I I yod na'ang rtags med rigs ma yin I

I shin to mi 'dzin pa'i phyir gzugs ni yod pa ma yin pa nyid do I I ci'i phyir zhe na I shin to mi 'dzin phyir gzugs ni shin to mi 'dzin pa nyid de I gang la `dzin pa mi srid pa de ji ltar yod do I I zhes bya bar `gyur I 'di la 'di snyam du rtags las to I gal to 'di'i rtags gzugs so snyam pa'i blo gzugs can gyi blo yod na gzugs zhes bya ba 'grub par `gyur to I gang gi phyir don med pa la blo mi 'jug pa de'i phyir rtags blo la gzugs yod do snyam du sems na I 'dir bshad pa I gal to I rtags las she na rtags de med I rtags de ni med de yod pa ma yin no I ci'i phyir zhe na I rgyu dang rkyen las skyes phyir ro I I gang gi rtags blo de ni rgyu dang rkyen rnams las skyes pa de'i phyir de med do I I gzhan yang I yod na ang rtags med rigs ma yin I I gal to gzugs de yod du zin na yang de lta na yang I gzugs yod pa'i rtags med pa rigs ma yin to I rtags yod pa ma yin pa ni mi rigs so I I gzhan yang I

48

I gal to gzugs ni `dzin `gyur na I I bdag gi rang bzhin nyid `dzin `gyur I I med pa rkyen las skyes pa'i blos I I gzugs med ji ltar `dzin par `gyur I

I gal to gzugs `dzin par `gyur na I de lta yin na ni bdag gi rang bzhin nyid ji lta bar `gyur to I rang gi bdag nyid la `dzin par gyur ro I I zhes bshad pa yin no I I de yang ma mthong ste de nyid kyis de la `dzin pa ni ma yin no I I gang gi phyir blo de rang bzhin gyis stong pa de'i phyir med pa rkyen las skyes pa'i blo des gzugs med pa ji ltar 'dzin par `gyur I 'dir smras pa I mdo sde las gzugs 'das pa

dang ma 'ongs pa'i gzugs `dzin pa mang du gsungs to I de lta bas na gzugs `dzin pa ni yod do I I 'dir bshad pa I

49

I gang tshe blo 'byung skad cig pas I I gzugs skyes skad cig mi `dzin na I I de yis 'das dang ma 'ongs pa'i I I gzugs ni ji ltar rtogs par `gyur I

I 'di la gzugs dang blo 'di gnyi ga yang skad cig yin pa bsams to I gang gi tshe blo byung ba skad cig pa yin pas gzugs skyes pa skad cig pa mi 'dzin na 'das pa dang ma 'ongs pa'i gzugs ji ltar rtogs par 'gyur to I mi srid pa'i phyir rtogs par mi 'gyur ro I I ji ltar zhes bya ba ni gsal ba'i don yin pa'i phyir ro I I rigs pa 'dis ni gzugs shin to mi 'dzin no I I gzhan yang kha dog dang dbyibs su khas blangs su An yang gzugs 'dzin par mi 'thad pa nyid do I I ci'i phyir zhe na I

50

I gang tshe nam yang kha dog dbyibs I I tha dad nyid ni yod ma yin I I tha dad gcig to 'dzin pa med I I de gnyis gzugs su grags phyir ro I

I gal to kha dog dang dbyibs tha dad pa nyid du gyur na ni I de'i phyir de gnyis tha dad du 'dzin pa 'thad par 'gyur na I gang gi tshe kha dog dang dbyibs de dag gzugs yin par 'dod pa de'i tshe 'thad par mi 'gyur ro I I gzhan yang I

51

I mig blo mig la yod min to I I gzugs la yod min bar na ang med I I mig dang gzugs la brten nas de I I yongs su rtog pa log pa yin I

I de ni brtags na mig gi blo ni mig la yang med I gzugs la yang med I de gnyi ga'i bar na yang med na I de ni mig dang gzugs la brten nas skye bar yongs su rtog pa de ni log pa yin no I I 'dir smras pa I mig la sogs pa'i skye mched rnams ni yod de I de dag gi spyod yul blta bar bya ba la sogs pa yod pa yin no I I de la mig ni gzugs la lta la I rna ba la sogs pa yang ci rigs par de dang 'dra'o I I 'dir bshad pa I

52

I gal to mig bdag mi mthong na I I de gzugs mthong bar ji ltar 'gyur I I de phyir mig dang gzugs bdag med I I skye mched lhag ma'ang de dang 'dra I

I gal to mig gis bdag nyid mi mthong na des gzugs mthong bar ji ltar 'gyur I gang

gi phyir bdag nyid kyang mi mthong na gzugs kyang mi mthong ba de'i phyir mig ni bdag med de rang bzhin med do I I zhes bshad pa yin no I I gzhan yang I gzugs ni bdag med do I I mi snang ba ni gzugs ma yin pa ltar skye mched lhag ma de dang 'dra I rim pa de nyid kyis skye mched lhag ma rnams bdag nyid med de rang bzhin med pa yin no I I 'dir smras pa I mig ni bdag nyid mthong gi I blo ni ma yin no I I ci'i phyir zhe na I blo ni 'dzin par byed pa yin pa'i phyir to I gang gi phyir blo ni don phra mo la sogs pa 'dzin par byed pa de'i phyir blo ma yin la mig gis ni bdag nyid mthong ngo I 'di lta ste I mig ni 'byung ba dang ba'i bdag nyid yin to I de ni mig gi rang bzhin yin no I I de 'dzin par byed pa'i blo kho na yin no I I de bzhin du kha dog dang dbyibs kyi khyad par gzugs rnams 'dzin par byed pa yang blo kho na yin to I de lta bas na I gal to mig bdag mi mthong na I de gzugs mthong bar ji ltar 'gyur I zhes khyod kyis gang smras pa de ni mi 'thad do I I 'dir bshad pa I de ni de lta ma yin to I ci'i phyir zhe na I

I mig de rang bdag nyid kyis stong I I de ni gzhan bdag nyid kyis stong I I gzugs kyang de bzhin stong pa ste I I skye mched lhag ma'ang de bzhin stong I

I 'di la mig ni rang gi bdag nyid kyis stong ngo I I rang gi bdag nyid ces bya ba ni rang nvicd \ in no I I stong zhes bya ba ni mi dmigs pa zhes bya ba'i tha tshig go I I mig ni brten nas byung ba'i phyir stong ste I mig nyid ni brten nas grub pa'i phyir ro I I gang brten nas grub pa de ni rang gi bdag nyid du ma grub pa'i phyir de Ita bas na mig ni rang gi bdag nyid kyis stong ngo I I ci ste gzhan gyi bdag nyid du yod par 'dod na de yang mi rung ste I ci'i phyir zhe na I gang la rang gi bdag nyid med pa de la gzhan gyi dngos po ga la yod I de gzhan gyi dngos po yang med do I I de lta bas na gzhan gyi bdag nyid kyis stong ngo I I rnam pa gcig to na gzhan gyi bdag nyid kyis kyang stong zhes bya ba ni de yang de'i gzhan ni blo yin to I mig ni blos kyang stong zhes bya ba'i tha tshig go I I ci'i phyir zhe na I mig ni shes pa yod pa ma yin pa'i phyir to I gang gi phyir shes pa med pa ni shes pa yod pa'i bdag nyid du 'gyur bar 'os pa ma yin pa de'i phyir gzhan gyi bdag nyid kyis kyang stong ngo I I gzhan yang blo nyid stong pa yin no I I gang las she na blo nyid gang las brten nas byung ba'i phyir to I ji ltar brten grub pa yin zhe na I blo nyid ni rtogs par bya ba nyid la sogs pa la brten nas grub pa yin no I I gang brten nas grub pa de ni rang gi bdag nyid kyis ma grub ste de Ita bas na blo de ni rang gi bdag nyid med do I I de'i phyir blo ni don phra mo la sogs pa 'dzin par byed pa yin no zhes bya ba de mi rung ngo I I gzugs kyang de bzhin zhes bya ba ni de dang mtshungs pa ste I ji ltar mig rang gi bdag nyid dang gzhan gyi bdag nyid kyis stong pa de bzhin du gzugs kyang rang gi bdag nyid dang gzhan gyi bdag nyid kyis stong ngo I I gzugs ji ltar rang gi bdag nyid clang gzhan bdag nyid kyis stong ngo zhe na I I gang phyir dngos po thams cad kyi I rang bzhin kun la yod ma yin zhes brtag pa bshad par sngar byas zin to I I brtags na dngos po thams cad yod pa ma yin to I dngos po thams cad kyi rang bzhin nyid med do zhes bya ba'i tha tshig go I I gzhan yang I brten nas byung ba'i phyir yang stong

pa yin to I 'di la gzugs nyid kyi 'byung ba rnams rgyur byas nas grub pa de ni brten nas grub pa yin la I gang la brten nas grub pa de ni rang gi ngo bos ma grub ste I de lta bas na gzugs ni rang gi ngo bos stong pa yin no I I gzhan gyi bdag nyid kyis kyang stong pa yin to I de'i gzhan ni mig dang blo yin no I I blo dang bcas pa'i mig de ni yul can yin la gzugs ni yul ste I yul gang yin pa de ni yul can ma yin no I I de lta bas na gzhan gyi bdag nyid kyis kyang stong ngo I I rnam pa gcig to na blo ni nang yin la I gzugs ni spyad par bya ba dang phyi rol yin to I nang gi ma yin pa de'i phyir gzhan bdag nyid kyis kyang stong ngo I I de bzhin zhes bya ba ni ji ltar gzugs rang gi bdag nyid dang gzhan gyi bdag nyid kyis stong pa de bzhin du skye mched Ihag ma yang rang gi bdag nyid dang gzhan gyi bdag nyid kyis stong ngo I I zhes mthun par bstan to I de lta bas na gzugs ni rang gi bdag nyid dang gzhan gyi bdag nyid kyis stong pa yin no I I gzhan yang I

54

I gang tshe gcig reg Than cig 'gyur I I de tshe gzhan rnams stong pa yin I I stong pa'ang mi stong mi sten to I I mi stong pa 'ang stong pa min I

I gang gi tshe skye mched gcig reg pa dang Than cig to gyur pa'i tshe gzhan rnams stong pa yin to I stong pa yin pa'ang mi stong pa mi brten la I mi stong pa nyid kyang stong pa nyid mi brten to I I gzhan yang I

55

I gsum po yod min mi gnas pa'i I I rang bzhin 'du ba yod min pas I I de bdag nyid kyi reg pa med I I de phyir tshor ba yod ma yin I

I gsum po yod pa ma yin pa de med pa mi gnas pa'i rang bzhin rnams la 'du ba med do I I 'du ba med pa'i phyir de'i bdag nyid kyi reg pa med de de las byung ba'i reg pa med do zhes bshad pa yin no I I reg pa med pa'i phyir tshor ba med do I I gzhan yang I

56

I nang dang phyi yi skye Inched la I I brten nas rnam par shes pa 'byung I I de lta bas na rnam shes med I I smig rgyu sgyu ma bzhin du stong I

I gang gi phyir phyi dang nang gi skye mched la brten nas rnam par shes pa skye ba de'i phyir rnam par shes pa de yang med de I smig rgyu sgyu ma bzhin du stong ngo I I de la 'di snyam du rnam par shes par byed pa yod do snyam du sems na de yang mi 'thad do I I ci'i phyir zhe na I

57

I rnam shes rnam shes bya brten nas I I 'byung bas yod min shes pa dang I I rnam shes bya med phyir de'i phyir I I rnam shes byed pa med pa nyid I

I gang gi phyir rnam par shes pa ni rnam par shes par bya ba la brten nas 'byung ba de'i phyir med de I rnam par shes par bya ba dang rnam par shes pa med pa'i phyir I rnam par shes par byed pa yang med pa nyid do I I 'dir smras pa I thams cad mi rtag go zhes gsungs to I thams cad mi rtag par bstan pas mi stong pa nyid kyang bstan pa mdzad pa yin no I I 'dir bshad pa I

58

I thams cad mi rtag mi rtag pa am I I yang na rtag pa ci yang med I I dngos yod rtag dang mi rtag nyid I I yin na de ltar ga la yod I

I thams cad mi rtag ces gsungs pa ni 'dir brjod par bzhed pa shes par bya ste I gang gi phyir mi rtag pa'am rtag pa ni ci yang med do I I dngos po yod na rtag pa'am mi rtag pa nyid yin na I dngos po de dag ga la yod de med do zhes bshad pa yin no I I 'dir smras pa I 'di ltar mdo sde las rgyas par bstan pas 'dod chags dang zhe sdang dang gti mug rnams ni yod do I I 'dir bshad pa I

59

I sdug clang mi sdug phyin ci log I I rkyen skyes chags sdang gti mug rnams I I 'byung ste de phyir rang bzhin gyis I I 'dod chags zhe sdang gti mug med I

I gang gi phyir sdug pa'i rkyen clang I mi sdug pa'i rkyen clang I phyin ci log gi rkyen las 'dod chags clang zhe sdang dang gti mug rnams 'byung ba de'i phyir rang bzhin gyis 'dod chags clang zhe sdang clang gti mug rnams med do I I gzhan yang I

60

I gang phyir der chags der sdang der I I rmongs pa de phyir de dag ni I I rnam rtog gis bskyed rnam rtog kyang I I yang dag nyid du yod ma yin I

I gang gi phyir gcig po de nyid la chags I de nyid la sdang I de nyid la rmongs pa de'i phyir 'dod chags dang zhe sdang dang gti mug rnams ni rnam par rtog pas bskyed pa yin no I I gzhan yang I rnam par rtog pa dag kyang yang dag pa ma yin to I rnam par rtog pa gang dag gis 'dod chags clang zhe sdang clang gti mug rnam par bskyed par byed pa de dag kyang yang dag par med do I I ji ltar med

ce na I de bshad pa I

61

I rnam brtag bya gang de yod min I I brtag bya med rtog ga la yod I I de phyir rkyen las skyes pa'i phyir I I brtag bya rnam par rtog pa stong I

I rnam par brtag par bya ba gang yin pa de ni med do I I rnam par brtag par bya ba med na rnam par rtog pa yod par ga la 'gyur to I rkyen las skyes pa'i phyir rnam par brtag par bya ba yang rang bzhin gyis stong la I rnam par rtog pa yang rang bzhin gyis stong ngo I I gzhan yang I

62

I yang dag mthong phyir phyin ci log I I bzhi las skyes pa'i ma rig med I I de med phyir na 'du byed rnams I I mi 'byung lhag ma'ang de bzhin no I

I de ltar yang dag par rtogs pas phyin ci log bzhi las skyes pa'i ma rig pa mi 'byung ngo I I de med pa'i phyir na ma rig pa de med pas 'du byed rnams mi 'byung ste I I de bzhin du lhag ma mi 'byung ngo I I gzhan yang I

63

I gang brten gang skyes de de las I I skyes de de med mi 'byung ngo I I dngos dang dngos med 'dus byas dang I I 'dus ma byas zhi mya ngan 'das I

I gang la brten nas gang skyes pa de ni de las skyes pa yin to de med na mi 'byung I dngos clang dngos po med pa zhi ba dang I 'dus byas dang 'dus ma byas zhi ba dang I mya ngan las 'das pa yin no I I gzhan yang I

64

I rgyu dang rkyen las skyes dngos rnams I I yang dag par ni rtog pa gang I

I brten pa'i dngos por mngon par zhen pa dang lta ba dang rtog pa dang 'dzin pa I

I de ni ston pas ma rig gsungs I I de las yan lag bcu gnyis 'byung I

I gzhan yang I

65

I yang dag mthong phyir dngos stong par I I legs shes ma rig mi 'byung ba I I de ni ma rig 'gog pa yin I I de phyir yan lag bcu gnyis 'gag I

I dngos po de dag rang bzhin gyis stong par yang dag pa ji lta ba bzhin du legs par shes nas ma rig pa mi 'byung ba de ni ma rig pa 'gog pa yin no I I de'i phyir yan lag bcu gnyis 'gog go I I ci'i phyir zhe na I

66

I 'du byed dri za'i grong khyer dang I I sgyu ma smig rgyu chu bur dang I I chu yi dbu ba mtshungs pa ste I I rmi lam mgal me'i 'khor lo 'dra I

I gang gi phyir yongs su brtags nas 'du byed rnams sgyu ma dang I smig rgyu dang I dri za'i grong khyer dang 'dra ba de'i phyir rang bzhin gyis stong par de dag legs par rnam par shes na ma rig pa mi 'byung ba de nyid ma rig pa 'gog pa yin to I de'i phyir yan lag bcu gnyis 'gag par 'gyur ro I

67

I rang bzhin gyis ni dngos 'ga' med I I 'di la dngos po med pa'ang med I I rgyu dang rkyen las skyes pa yi I I dngos dang dngos med stong pa yin I

I btsal na don dam par rang bzhin gyis dngos po 'ga' yang med la I 'di la dngos po med pa 'ga' yang med de I rgyu dang rkyen las skyes pa'i dngos po dang dngos po med pa ni stong pa yin no I

68

I dngos po thams cad rang bzhin gyis I I stong pa yin pas dngos rnams kyi I I rten 'byung de ni de bzhin gshegs I I mtshungs pa med pas nye bar bstan I

I dngos po thams cad rang bzhin gyis stong pa yin pas I dngos po rnams kyi rten nas 'byung ba 'di de bzhin gshegs pas nye bar bstan to I

69

I dam pa'i don ni der zad do I I sangs rgyas bcom ldan 'das kyis ni I I 'jig rten tha snyad brten nas su I I sna tshogs thams cad yang dag brtags I

I don dam pa ni rten cing 'brel par 'byung ba'i dngos po thams cad rang bzhin gyis stong ngo I I zhes bya ba der zad do I I sangs rgyas bcom ldan 'das kyis ni 'jig rten pa'i tha snyad la brten nas I I sna tshogs ma lus pa thams cad yang dag pa de bzhin nyid du brtags par mdzad do I

70

I 'jig rten pa yi bstan mi 'jig I I yang dag chos bstan ci yang med I I de bzhin gshegs bshad ma rtogs nas I I de phyir sgrub rtogs med 'dir skrag I

I 'jig rten pa'i chos bshad pa gang yin pa de yang mi 'jig la I yang dag par na nam yang chos bstan par mdzad pa ma yin no de ltar brten pa'i don rnam par ma shes to I de bzhin gshegs pas bshad pa ma rtogs nas de'i phyir rmongs pa rnams sgrub pa rtogs pa med pa I mtshan nyid med pa 'di la skrag par `gyur ro I

71

I 'di brten 'di 'byung zhes bya ba'i I I 'jig rten sgrub 'di 'gog mi mdzad I I rten 'byung gang de rang bzhin med I I ji Itar de yod yang dag nges I

I 'di la brten nas 'di byung ngo I I zhes bya ba'i 'jig rten pa'i sgrub pa 'di ni mi 'gog go I I brten nas skyes pa gang yin pa 'di ni rang bzhin gyis med na I gang med pa de ni ji ltar yod ces bya ba 'di ni de'i nges pa yin no I

72

I dad ldan yang dag tshol lhur len I I chos bstan gang la'ang mi brten gang I I sgrub 'di rigs pas rjes gnyer to I I dngos dang dngos med spangs nas zhi I

I dad pa dang ldan pa yang dag tshol ba lhur len pa I chos bstan pa gang la yang mi brten pa gang zhig bsgrub pa 'di rigs pas rjes su gnyer thin I rjes su 'dod pa ni dngos po dang dngos po med pa spangs nas zhi bar `gyur ro I

73

I rkyen nyid 'di pa 'di shes nas I I lta ngan dra ba'i rtog pa ldog I I chags rmongs khong khro spangs phyir to I I ma gos mya ngan 'das nyer 'gro I

I sTong pa nyid bdun cu pa'i bshad pa I I slob dpon'phags pa klu sgrub kyis mdzad pa rdzogs so II

Vigrahavyavartani

Vigrahavyavartani-karika II

1

sarvesarn bhavanarh sarvatra na vidyate svabhavas cet I tvadvacanam asvabhavam na nivartayitum svabhavam alam II

2

atha sasvabhavam etad vayam purva hats pratijna to I vaisamikatvam tasmin visesahetus ca vaktavyah II

3

ma sabdavad ity etat syat to buddhir na caitad upapannam I sabdena by atra sata bhavisyato varanarn tasya II

4

pratisedhapratisedho 'py evam iti matam bhavet tad asad eva I evarim tava pratijna laksanato dusyate na mama II

5

pratyaksena hi tavad yady upalabhya vinivartayasi bhavan I tan nasti pratyaksam bhava yenopalabhyante II

6

anumanarn pratyuktarim pratyaksenagamopamane ca I anumanagamasadhya ye 'rtha drstantasadhyas ca II

7

kusalanam dharmavasthavidas ca manyante I kusalam janah svabhavarh sesesv apy esa viniyogah II

8

nairyanikasvabhavo dharma nairyanikas ca ye tesam I dharmavasthoktanam evam anairyanikadinam II

9

yadi ca na bhavet svabhavo dharmanam nihsvabhava ity evam I namapi bhaven naivam nama hi nirvastukam nasti II

10

atha vidyate svabhavah sa ca dharmanarim na vidyate tasmat I dharmair vina svabhavah sa yasya tad yuktam upadestum II

11

sata eva pratisedho nasti ghato geha ity ayam yasmat I drstah pratisedho 'yam satah svabhavasya to tasmat II

12

atha nasti sa svabhavah kith nu pratisidhyate tvayanena I vacanenarte vacanat pratisedhah sidhyate by asatah II

13

balanam iva mithya mrgatrsnayam yathajalagrahah I evarh mithyagrahah syat to pratisedhyato by asatah II

14

nanv evam saty asti graho grahyam ca tadgrahita ca I pratisedhah pratisedhyam pratiseddha ceti satkam tat II

15

atha naivasti graho naiva grahyarim na ca grahitarah I pratisedhah pratisedhyam pratiseddharo nanu na santi II

16

pratisedhah pratisedhyam pratiseddharas ca yady uta na santi I siddha hi

sarvabhavas tesam eva svabhavas ca II

17

hetos ca to na siddhir naihsvabhavyat kuto hi to hetuh I nirhetukasya siddhir na copapannasya to 'rthasya II

18

yadi cahetoh siddhih svabhavavinivartanasya to bhavati I svabhavyasyastitvarh mamapi nirhetukarim siddham II

19

atha hetor astitvam bhavasvabhavyam ity anupapannam I lokesu nihsvabhavo na hi kas Cana vidyate bhavah I

20

purvam cet pratisedhah pascat pratisedhyam ity anupapannam I pascac canupapanno yugapac ca yatah svabhavah san II

21

hetupratyayasamagryarim ca prthak capi madvaco na yadi I nanu sunyatavam siddham bhavanam asvabhavatvat II

22

yag ca pratityabhavo bhavanam gunyateti sa prokta I yag pratityabhavo bhavati hi tasyasvabhavatvam II

23

nirmitako nirmitakarh mayapurusah svamayaya srstam I pratisedhayeta yadvat pratisedho 'yarn tathaiva syat II

24

na svabhavikam etad vakyam tasman na vadahanir me I nasti ca vaisamikatvarim vigesahetug ca na nigadyah II

25

ma gabdavad iti nayarh drstanto yas tvaya samarabdhah I gabdena hi tac chabdasya varanam naivam etac ca II

26

naihsvabhavyanam cen naihsvabhavyena varanam yadi hi I naihsvabhavyanivrttau svabhavyarim hi prasiddham syat II

27

atha va nirmitakayarim yatha striyam striyam ity asadgraham I nirmitakah pratihanyat kasya cid evarh bhaved etat II

28

atha va sadhyasamo 'yam hetur na hi vidyate dhvaneh satta I sarhvyavahararir ca vayarh nanabhyupagamya kathayamah II

29

yadi ka cana pratijna syan me tata esa me bhaved dosah I nasti ca mama pratijna tasman naivasti me dosah II

30

yadi kith cid upalabheyath pravartayeyarir nivartayeyath va I pratyaksadibhir arthais tadabhavan me 'nupalambhah II

31

yadi ca pramanatas to tesath tesarir prasiddhir arthanam I tesarh punah prasiddhith bruhi katharh to pramananam II

32

anyair yadi pramanaih pramanasiddhir bhavet tad anavastha I nadeh siddhis tatrasti naiva madhyasya nantasya II

33

tesam atha pramanair vina prasiddhir vihiyate vadah I vaisamikatvath

tasmin visesahetus ca vaktavyah II

34

visamopanyaso 'yath na by atmanath prakasayaty agnih I na hi tasyanupalabdhir drsta tamasiva kumbhasya II

35

yadi ca svatmanam ayarh tvadvacanena prakasayaty agnih I param iva nanv atmanam svarh paridhaksyaty api hutasah II

36

yadi ca svaparatmanau tvadvacanena prakasayaty agnih I pracchadayisyati tamah svaparatmanau hutasa iva II

37

nasti tamas ca jvalane yatra ca tisthati paratmani jvalanah I kurute katham prakasam sa hi prakaso 'ndhakaravadhah II

38

utpadyamana eva prakasayaty agnir ity asadvadah I utpadyamana eva prapnoti tamo na hi hutasah II

39

aprapto 'pi jvalano yadi va punar andhakaram upahanyat I sarvesu lokadhatusu tamo 'yam iha sarhsthito hanyat II

40

yadi svatas ca pramanasiddhir anapeksya tava prameyani I bhavati pramanasiddhir na parapeksa svatahsiddhih II

41

anapeksya hi prameyan arthan yadi to pramanasiddhir iti I na bhavanti kasya cid evam imani tani pramanani II

42

atha matam apeksya siddhis tesam ity atra bhavati ko dosah I siddhasya sadhanath syan nasiddho 'peksate by anyat II

43

sidhyanti hi prameyany apeksya yadi sarvatha pramanani I bhavati prameyasiddhir napeksyaiva pramanani II

44

yadi ca prameyasiddhir napeksyaiva bhavati pramanani I kith to pramanasiddhya tani yadarthath prasiddhath tat II

45

atha to pramanasiddhir bhavaty apeksyaiva to prameyani I vyatyaya evath sati to dhruvarim pramanaprameyanam II

46

atha to pramanasiddhya prameyasiddhih prameyasiddhya ca I bhavati pramanasiddhir nasty ubhayasyapi to siddhih II

47

sidhyanti hi pramanair yadi prameyani tani tair eva I sadhyani ca prameyais tani kathath sadhayisyanti II

48

sidhyanti ca prameyair yadi pramanani tani tair eva I sadhyani ca pramanais tani kathath sadhayisyanti II

49

pitra yady utpadyah putro yadi tena caiva putrena I utpadyah sa yadi pita vada tatrotpadayati kah kam II

50

kas ca pita kah putras tatra tvam bruhi tav ubhav api ca I

pitrputralaksanadharau yato bhavati no 'tra sarndehah II

51

naiva svatah prasiddhir na parasparatah parapramanair va I na bhavati na ca prameyair na capy akasmat pramananam II

52

kusalanam dharmanam dharmavasthavido bruviran yat I kusalarim svabhavam evam pravibhagenabhidheyah syat II

53

yadi ca pratiya kusalah svabhava utpadyate sa kusalanam I dharmanam parabhavah svabhava evam katham bhavati II

54

atha na pratitya kith cit svabhava utpadyate sa kusalanam I dharmanam evam syad vaso na brahmacaryasya II

55

nadharmo dharmo va samvyavaharas ca laukika na syuh I nityas ca sasvabhavah syur nityatvad ahetumatah II

56

evam akusalesv avyakrtesu nairyanikadisu ca dosah I tasmat sarvarh sathskrtam asamskrtarim to bhavaty eva II

57

yah sadbhutarir namatra bruyat sasvabhava ity evam I bhavaty prativaktavyo nama brumas ca na vayarir sat II

58

namasad iti ca yad idath tat kith nu sato bhavaty utapy asatah I yadi hi sato yady asato dvidhapi to hiyate vadah II

59

sarvesath bhavanath sunyatvarim copapaditath purvam I sa upalambhas tasmad bhavaty ayath capratijnayah II

60

atha vidyate svabhavah sa ca dharmanath na vidyata itidam I asarikitarh yad uktath bhavaty anasarikitath tac ca II

61

sata eva pratisedho yadi sunyatvarim nanu prasiddham idam I pratisedhayate hi bhavan bhavanath nihsvabhavatvam II

62

pratisedhayase 'tha tvath sunyatvath tac ca nasti sunyatvam I pratisedhah sata iti to nanv esa vihiyate vadah II

63

pratisedhayami naharh kirk cit pratisedhyam asti na ca kirk cit I tasmat pratisedhayasity adhilaya esa tvaya kriyate II

64

yac caharte vacanad asatah pratisedhavacanasiddhir iti I atra jnapayate vag asad iti tan na pratinihanti II

65

.mrgatrsnadrstante yah punar uktas tvaya maharns carcah I tatrapi nirnayam srnu yatha sa drstanta upapannah II

66

sa yadi svabhavatah syad graho na syat pratitya sarnbhutah I yas ca pratitya bhavati graho nanu sunyata saiva II

67

yadi ca svabhavatah syad grahah kas tam nivartayed graham I sesesv apy

esa vidhis tasmad eso 'nupalambhah II

68

etena hetvabhavah pratyuktah purvam eva sa samatvat I
mrgatrsnadrstantavyavrttividhau ya uktah prak II

69

yas traikalye hetuh pratyuktah purvam eva sa samatvat I
traikalyapratihetu§ ca sunyatavadinam praptah II

70

prabhavati ca sunyateyath yasya prabhavanti tasya sarvarthah I
prabhavati na tasya kith cin na prabhavati sunyata yasya II

71

yah sunyatarim pratityasamutpadath madhyamath pratipadath ca I
ekarthath nijagada pranamami tam apratimabuddham II

Vigrahavyavartani

rTsod pa bzlog pa II

1

I gal to dngos po thams cad kyi I I rang bzhin kun la yod min na I I khyod kyi tshig kyang rang bzhin med I I rang bzhin bzlog par mi nus so I

2

I 'on to tshig de rang bzhin bcas I I khyod kyi dam bca' snga ma nyams I mi 'dra nyid de de yin na I I khyad par gtan tshigs brjod par gyis I

3

I de sgra ma 'byin lta bu'o zhes I I khyod blo sems na de mi 'thad I I 'di la sgra ni yod pa yis I I 'byung bar 'gyur ba de bzlog yin I

4

I 'gog pa'i 'gog pa'ang de lta zhes I I 'dod na de yang bzang min to I I khyod kyi dam bca'i mtshan nyid las I I de ltar skyon yod nged la med I

5

I re zhig gal to mngon sum gyis I I dngos rnams dmigs nas bzlog byed pa I I gang gis dngos rnams dmigs 'gyur ba I I mngon sum de ni med pa yin I

6

I rjes dpag lung dang nyer jal dang I I rjes dpag lung gis bsgrub bya dang I I dpes bsgrub bya ba'i don gang yin I I mngon sum gyis ni Ian btab po I

7

I skye bo chos kyi gnas skabs mkhas I I dge ba dag gi chos rnams la I I dge ba'i rang bzhin yin par ni I I sems shing lhag ma rnams la yang I

8

I gang dag nges par 'byin pa'i chos I I chos kyi gnas skabs gsungs de rnams I I nges par 'byin pa'i rang bzhin nyid I I de bzhin nges 'byin min la sogs I

9

I gal to chos rnams rang bzhin med I I rang bzhin med ces bya ba yi I I ming yang de bzhin med 'gyur to I I gzhi med ming ni med phyir ro I

10

I 'on to rang bzhin yid mod kyi I I de ni chos rnams la med na I I de phyir chos rnams spangs pa yi I I rang bzhin gang de bstan par rigs I

11

I gang phyir khyim na bum pa med I I ces bya'i 'gog pa yod nyid la I I mthong ba de phyir khyod kyi yang I I 'gog 'di yod la rang bzhin yin I

12

I ci ste rang bzhin de med na I I khvod kyis tshig 'dis ci zhig dgag I I tshig med par yang med pa yi I I 'gog pa rab to grub pa vin I

13

I byis pa rnams kyis smig rgyu la I I ji ltar chu zhes log 'dzin ltar I I de bzhin khyod kyi yod min la I I log par `dzin pa 'gog byed na I

II

I de Ita na ni 'dzin pa dang I I gzung dang de vi `dzin po dang I I 'gog dang dgag bya 'go" pa po I I de drug yod pa mai vin nam i

15

ci ste ′dzin pa yod min zhing I I gzung med ′dzin pa po med na I I ′o na ′gog dang dgag bya dang I I ′gog pa po vang yod ma yin I

I()

9()g dang dgag bya dang I I 'gog pa po yang yod :ni'i na I I dngos po kun dang de rnams kyi I I rang bzhin nyid kyang grub pa yin I

17

I khved la gtan tshigs mi 'grub ste I I rang bzhin med phyir Kh\-()d kvi rtags I I ga la yod de khyod don de I I gtan tshig' med phyir 'grub mi 'thad I

18

I khyod la gtan tshigs med par yang I I rang bzhin bzlog pa grub yin na I I nga la'ang gtan tshigs med par ni I I rang bzhin yod pa nyid du 'grub I

19

I ci ste gtan tshigs yod na dngos I I rang bzhin med ces bya mi 'thad I I srid na rang bzhin med pa yi I I dngos 'ga' yod pa ma yin no I

20

I gang las rang bzhin yod min pa'i I I 'gog pa gal to snga 'gyur zhing I I dgag bya 'phyi zhes 'thad min la I I phyis dang cig car yang mi 'thad I

21

I nga yi tshig ni rgyu rkyen dang I I tshogs dang so so la yang med I I 'o na dngos rnams stong grub ste I I rang bzhin med pa nyid phyir ro I

22

I rten nas 'byung ba'i dngos rnams gang I I de ni stong nyid ces brjod de I I gang zhig brten nas 'byung ba de I I rang bzhin med pa nyid yin no I

23

I sprul pa yis ni sprul pa dang I I sgyu ma yi ni skyes bu yis I I sgyu mas phyung la 'gog byed ltar I I 'gog pa 'di yang de bzhin 'gyur I

24

I nga yi tshig 'di rang bzhin med I I de phyir nga phyogs ma nyams la I I mi 'dra

nyid kyang med pas na I I gtan tshigs khyad par brjod mi bya I

25

I sgra mi 'byin bya bzhin zhe na I I khyod kyis gang brtsams dpe 'di min I I de ni sgra yis sgra bzlog la I I 'dir ni de lta ma yin no I

26

I gal to rang bzhin med nyid kyis I I ci ste rang bzhin med pa bzlog I I rang bzhin med pa nyid log na I I rang bzhin nyid du rab grub 'gyur I

27

I yang na kha cig sprul pa yi I I bud med la ni bud med snyam I I log 'dzin 'byung la sprul pa yis I I 'gog byed de ni de lta yin I

28

I yang na rtags 'di bsgrub bya dang I I mtshungs to gang phyir sgra yod min I I tha snyad khas ni ma blangs par I I nged cag 'chad par mi byed do I

29

I gal to ngas dam bca' 'ga' yod I I des na nga la skyon de yod I I nga la dam bca' med pas na I I nga la skyon med kho na yin I

30

I gal to mngon sum la sogs pa'i I I don gyis 'ga' zhig dmigs na ni I I bsgrub pa am bzlog par bya na de I I med phyir nga la klan ka med I

31

I gal to khyod kyi don de rnams I I tshad ma nyid kyis rab bsgrub na I I khyod kyi tshad ma de rnams kyang I I ji ltar rab to 'grub pa smros I

32

I gal to tshad ma gzhan rnams kyis I I grub bo snyam na thug pa med I I de yang dang po 'grub min la I I bar ma yin zhing tha ma'ang min I

33

I 'on to tshad ma med par yang I I de rnams sgrub na smra ba nyams I I mi 'dra nyid de de yi na I I gtan tshigs khyad par smra bar gyis I

34

I smras pa de ni mi mthun to I I mun khung nang gi bum pa bzhin I I de la mi dmigs ma mthong bas I I me ni rang nyid gsal byed min I

35

I gal to khyod kyi tshig gis ni I I me yis rang bdag gsal byed na I I 'o na me yis gzhan bzhin du I I rang nyid sreg pa'ang byed par 'gyur I

36

I gal to khyod kyi tshig gis ni I I me yis rang gzhan gsal byed na I I me bzhin du ni mun pa yang I I rang gzhan bdag nyid sgrib par `gyur I

37

I 'bar byed dang ni gang gzhan na I I me 'dug pa na mun pa med I I gsal byed de ni mun sel na I I ji ltar gsal bar byed pa yin I

38

I me 'byung nyid na gsal byed pa I I yang dag min par smra ba ste I I me 'byung nyid na mun pa dang I I phrad pa med pa kho na yin I

39

I yang na me dang ma phrad kyang I I mun pa sel bar byed na ni I I 'di na yod pa gang yin pas I I 'jig rten kun gyi mun sel gyur I

40

I gal to rang las tshad ma grub I I gzhal bya rnams la ma bltos par I I khyod kyi tshad ma grub `gyur 'di I I rang grub gzhan la bltos ma yin I

41

I gal to gzhal bya'i don rnams la I I ma bltos khyod kyi tshad ma grub I I de Itar

tshad ma 'di rnams ni I I gang gi'ang yin par mi gyur ro I

42

I 'on to bltos nas de rnams 'grub I I 'dud na de la skyon cir gyur I I ma grub gzhan la mi bltos pas I I grub pa sgrub par byed pa yin I

43

I gal to yongs ye gzhal bya la I I bltos nas Lshad ma grub yin na I I tshad ma rnams la ma bltos par I I gzhal 1b~ ar bya ba 'grub par 'gyur I

44

I gal to tshad ma rnams la ni I I ma blto,, liar yang gzhal bya 'grub I I gang phyir de dag de 'grub na I I klivud kvi tshad ma grub pas ci I

45

I ci ste khyod kvi tshad ma rnams I I gzhal bya inani, la bltos nas 'grub I I de ltar khyod kvi tshad ma ~1.,ng I I gzhal bya nges par ldog par gyur I

46

I 'on to khyod kyi tshad grub pas I I gzhal bar bva ba 'gi ub 'gyur la I I gzhal bya grub pas tshad sgrub na I I klivod kyi gnyis ka'ang 'grub mi 'gyur I

47

I gal to tshad ma gzhal bya 'grub I I gzhal bya de day rnams kyis kyang I I de dag bsgrub par bya yin na I I de dag ji ltar sgrub par 'gyur I

48

I gal to gzhal byas tshad ma 'grub I I tshad ma de rnams sgrub kyis kyang I I de dag sgrub par bya yin na I I de dag ji ltar sgrub par 'gyur I

49

I gal to pha yis bu bskyed bya I I gal to bu de nyid kyis kyang I I ci ste pha de bskyed bya na I I des na gang gis gang bskyed smros I

50

I de dag gnyis ka'ang pha dang bu'i I I mtshan nyid 'dzin pas de'i phyir I I de la kho bo the tshom 'gyur I I de la pha gang bu gang smros I

51

I tshad ma rnams kyi rang nyid kyis I I 'grub min phan tshun gyis min pa'am I I tshad ma gzhan gyis ma yin la I I gzhal byas ma yin rgyu med min I

52

I chos kyi gnas skabs rab mkhas pa I I dge ba yi ni chos rnams kyi I I dge ba'i rang bzhin smra ba gang I I de ltar rab phye brjod bya yin I

53

I gal to dge ba'i chos rnams kyi I I rang bzhin 'ga' zhig brten skye ba I I de ni gzhan Ita de lta na I I rang gi ngo bor ji ltar 'gyur I

54

I 'on to dge ba'i chos rnams kyi I I rang gi ngo bo de 'ga' la'ang I I ma brten skye na de lta na'ang I I tshangs par spyod pa gnas mi 'gyur I

55

I rgyu mi ldan pa rtag pa'i phyir I I rang bzhin bcas pa rtag par 'gyur I chos dang chos ma yin med cing I I 'jig rten pa yi tha snyad med I

56

I mi dge ba clang lung ma bstan I I nges 'byin sog la'ang skyon de bzhin I I de bas khyod kyi 'dus byas kun I I 'dus ma byas pa nyid du `gyur I

57

I gang zhig rang bzhin bcas pa zhes I I ming 'dir yod par smra ba la I de ltar khyod kyis Ian btab kyis I I nga yis ming yod mi smra'o I

58

I ming med ces bya gang yin 'di I I ci de yod pa'am med pa yin I I gal to yod dam

med kyang rung I I khyod kyis smras pa'ang gnyis ka'ang nyams I

59

I dngos po dag ni thams cad kyi I I stong pa nyid ni sngar bstan pas I I de phyir dam bcas med par yang I I klan ka gang yin de tshol byed I

60

I 'on to rang bzhin zhig yod la I I de ni chos la med do zhes I I dogs 'di rigs pa ma yin mod I I dogs pa de ni khyod kyis byas I

61

I gal to yod nyid 'gog yin na I I 'o na stong nyid rab 'grub ste I I dngos rnams rang bzhin med nyid la I I khyod ni 'gog par byed pas so I

62

I stong nyid gang la khyod 'gog pa'i I I stong nyid de yang med yin na I I 'o na yod pa 'gog yin zhes I I smras pa de nyams ma vin nam I

63

I dgag bya ci yang med pas na I I nga ni ci yang mi 'gog go I I de phyir 'gog pa byed do zhes I I yang dag min to khyod kyis smras I

64

I tshig med par yang med pa yi I I 'gog tshig mi 'grub min zhe na I I de la tshig ni med ces par I I go bar byed kyi skyes sel min I

65

I smig rgyu dpe la khyod kyis kyang I I rtsod pa chen po smras pa gang I I der yang ci nas dpe de 'thad I I gtan la dbab pa mnyam par gyis I

66

I gal to 'dzin de rang bzhin yod I I rten nas 'byung bar mi 'gyur ro I I 'dzin pa gang zhig brten 'byung ba I I de nyid stong nyid ma yin nam I

67

I gal to 'dzin pa rang bzhin yod I I 'dzin pa de la su yis bzlog I I lhag ma rnams la'ang tshul de bzhin I I de phyir klan ka de med do I

68

I smig rgyu'i dpes bzlog bsgrub pa'i tshe I I sngar smras gang yin de dang ni I I snga mas gtan tshigs med pa yi I I Ian btab gyur to mtshungs phyir ro I

69

I dus gsum gtan tshigs gang yin sngar I I Ian btab nyid de mtshungs phyir ro I I dus gsum med kvi gtan tshigs ni I I stong nyid smra ba rnams la rung I

70

I gang la stong pa nyid srid pa I I de la don rnams thams cad srid I I gang la stong nyid mi srid pa I I de la ci yang mi srid do I

71

I gang zhig stong dang rten 'byung dag I I dbu ma'i lam du don gcig par I I gsung mchog mtshungs pa med pa yi I I sangs rgyas de la phyag 'tshal lo I

Sources and Variants

Lokatitastava

Sources

T Sanskrit manuscript of the Catuḥstava (accompanied by A) kept in the Tokyo University Library. 36 numbered pages. Material: paper. Size: 23.5 × 7 cm. Number of lines: 9. An occasional *secunda manus* in the upper or lower margin. Date: uncertain, but hardly more than a few centuries. Quality: on the whole, very good.

M A copy (microfilm in my possession) of the late Prof. M. Tubiansky's transcript or recension (cf. Obermiller [1960], p. 3) of a Sanskrit manuscript of the Catuḥstava from Mongolia. No information available concerning the date, condition, etc. of this manuscript.

G Photocopy (in my possession) of a handcopy of the Catuḥstava prepared by Dr. V.V. Gokhale (Poona): "In 1949 I was permitted to take a hand copy of the original paper manuscript [of the Catuḥstava and other texts] by the abbot of the Kundeling monastery. It was a manuscript written in the Bengal script of about the thirteenth or fourteenth century, I suppose . . ." Quoted from a letter dated October 7, 1976.

A The Akāriṭīkā, subjoined to the text of the Catuḥstava in T, described above. Merely provides simple synonyms and analyzes the syntax in a most elementary manner. It lacks the slightest philosophical import, but remains valuable for substantiating the readings of the root text.

W Microfiche of a Sanskrit manuscript in the possession of Manavajra Vajracharya, Kathmandu. Written in Nevārī script on fairly recent Nepali paper. 6 lines to a page. Size: 8 × 20 cm. Lokātītastava 1–5 and 15–25 are missing (at least on the microfiche edition kindly put at my disposal by the Institute for the Advanced Study of World Religions). Quality: on the whole not as good as T, M, or G.

S A variant reading in the Sanskrit manuscript(s), now presumably lost, but inferable from a recension of the Tibetan translation, based on N and P (as cited in Part I).

Variants

id karunaya ci : T mutil. 2a skandhamatravini : T mutil.

2b na sattvo 'stiti T : sattvo nastiti GM 3a 'pi skandhas tvaya dhi : T mutil.

5c vam : T mutil., bruvata TG : vadina M 6d nastity abhima : T mutil.

7b dahyeta va : T inutil.

Sc parasparapeksiki to TMGA : parasparapremasikindra W

10a tvam ucivan TG : to sucitam M llc abhavo TM : abhave G

14c nasato '§vavisanena TG : nasatas ca visanena M

14d samata T : samata GM : samata W 15c nityo TG : nityam M

17c svapnena TM : svapne 'pi G 19c parijneyarim ca sarimbhutarim ? S

19d na na§yati TG : ana§varam M 22d tavatulah AGMQW : tavatula TS

23c vasya TMS : tasya G 24d prakasitah TGM : prabhavitah ? S

26c nanimittam hi TMGA : nimittarh na W

Acintyastava

Sources

See the sources cited for the Lokatitastava

Variants

lb naihsvibhavyarh AGMQ : naihsvabhavyam T

2c desitam TG : karunavasat M 2d karunavasat TG : desitam M

4b pratitveha AGMQT : pratityajam W 6b smrtah TG : match M 6d samvrtam TG : sarhvrtam M 7a asty etat AGTW : asti tat MTW

7b balalapanam T : balalapitam GM

7d avatharthaprakasitam TG : yathartham apraka§itam M

9d kutah TGS : krtah M lob svasmat TMS : kasmat G

lid paravaram TM : paravara G 13b tatha AGMQT : yatha W

14a ekatvam ca AGMQT : ekatvadi W 15c yo'yam M : yo yam TG

15d svasvabhavatah : GMS : sa svabhavatah T

16b 'sti no vada AGMQT : vadasti na W

16c bhavagraha° M (cf. note to. v. 16 in Part III)

20d ucivan TG : uktavan M (cf. CS I, 10)

21b prapadvate TG : pratipannah M 22a sasvati TG : sa§vata° M

23d vacarir TG : vacah M : vats W

24b dvicandrodviksanarh AGMQT : divicandradiksana W

24c tadvastu no bhutam TM (nodbhutam G) : tadvastunabhutam ? S

25b sutas TM : svatas G 26d matas tatha TG : tatha matah MW

27a ragadijarh AGMQT : ragadikarh WS; yatha TGM : tatha WS

27b sarhk16asarhsrti (°sarhsrtir M) tatha TM : tatha ... samsrti G

27c °puranan TGM : °puranam ? S

28c baddho muktas AGMQT : mukto baddhas W

28d icchen TG : icchan M : icche W

29a vasva naivasti T : naiva yasyasti GM

32b sphutam TMS : 'sphutam G 34b krtatvarh TGMS : kartrtvam AW

34c °kartr T (= S?) : °kartra ? G: °kartri (!) M : °karta W

36d yava TMS : vatha G 37c jnatam T (= S?) : jnanam GM

40a °samutpadah TGQS : °samudbhavah M

42a sattvadhatos TGMQ : dharmadhatos S

44c paratantra iti proktah AGMQT : paratantram iti proktam W

45b dravyam vastu TM : dravyavastu G (= S?)

45c vai kalpito MG (= S?): vaikalpito TA

45d to vidyate TG : na vidyate S (cf. note to v. 45 in Part III) : vidyetapi (!) M

46c krtakocchedad TMS : krtakoccheda G

47a °jnanena no° TGS : °jnane na coo M

48c sarvam TG (= S?) : sarva° M

50c yatrobhayam TG : yadobhayam MSW

Sod buddham GM (= S?) : buddha T

52a etat tat P : etad eva (!) G : etat to M; tattvarh TMS : satyam G

53a tenaiva TG (= S?) : tvayaiva M 53c istas PG (= S?) : hutas M

53d nirargalah AGMQT : niramtalam W

55a °gambhira TG (= S?) °gambhira°M

55c °nado PG (= S?) : °nada° (!) M 56a °yautukam TG : °yautakam M

57c ca T : sa MQW : ya G 57d sa AGMQT : to W

58b param AGM : param T : svayam ? S (rang NP), aut gtan ('tyantam ?)

58d tvadgu° TG : tvam gu° M (= S?)

Sunyatasaptativrtti

Sources

V Śūnyatāsaptativṛtti, tr. by Jinamitra and Ye shes sde. Pek. ed. 5231, Tsa, fol. 126a–138a; Narthang ed. 3222, Tsa, fol. 116b–128b.

See also Sources and Variants for Sunyatasaptati in Part I

Variants

Variants are given for the root verses only.

6c min : yin NP lOb bzhi : gzhi NP lid yin : min NP

12b gzhan : bzhin NP 15d grub P : 'grub N

17b 'jig N : 'jog P; V oin. c 18c kvis : kvi NP 21c vin : min NP

28c ci'ang : ci vang NP 35b rtag : brtag NP 38d vin : ni NP

39d las : la NP 41a de la : de las NI' 42d ci'ang : ci yang NP

47d ma : pa NP 48d par N : pa N 49c vis : vi NP

49d rtogs : rtog Nl' 55c kyi : kyis NP 57a nas : na NP

61a ream P : nam N 63d shing NP 66d mgal :gal NP

67a 'ga' : 'gags NI' 68b kyi : kyis NP

70c bshad ma rtogs : pa bshad rtogs P (rtog N)

70d rtogs : rtog NP 71a brten : rten NP

Vigrahavydvartani

Sources

K Vigrahavyāvartanīkārikā, tr. by Jñānagarbha and dPal brtsegs, revised by Jayānanda and mDo sde dpal. Pek. ed. 5228, Tsa, fol. 30b–34a; Narthang ed. 3219, Tsa, fol. 26b–29b.

V Vigrahavyāvartanīvṛtti, tr. by Jñānagarbha and Devendrarakṣita. Pek. ed. 5232, Tsa, fol. 138a–156a; Narthang ed. 3223, Tsa, fol. 128b–146b.

S A Sanskrit recension by E.H. Johnston & A. Kunst (see n. 106).

C Chinese trans. by Gautama Prajñāruci. Taishō 1631, 13b–23a.

Variants: Sanskrit

9b evam (cf. 57) : eva S : omm. NP

20d svabhavah san CS : *svabhavo 'san NP

24a me tad pro etad S? (see Tib.) 25c hi tat nrelius quam tac ca S

25d etac ca : evaitat S

35c svarh paridhaksvaty : sariiparidhaksyaty S (p. 3)

39d hanvat : hanvat S 44d tani : tani S 57d sat : tat S

Variants: Tibetan

5a gyis : gyi NP 6d po P : pa N 8d de bzhin : rang bzhin NP

12a ci ste : ci de NP 12b kyis : kyi NP 13a kyis : kyi NP

23b ma yi ... bu yis : ma yis ... bu vi NP

24a 'di rang bzhin : ni de bzhin NP 27b bud med la N : bu med la P

27c vis: yi NP 28a yang na : gang na NP 31b kyis : kyi NP

34c ma mthong bas V : mthong bas na NP 36a kyi : kyis NP

38a me N : mi P 40b la : las NP 40d Ia : las NP 43a la : las NP

46bc gzhal P : bzhal N 46d kyi V : kyis NP 49c ci ste V : ci de NP

Sod la : las NP 52b vi ... kyi :yis ... kyis NP

52c smra ba V : chos rnams (ante rang bzhin) NP

53c lta NP (pro dngos ?) 54b ngo bo N : ngo 'o P

55b rang bzhin bcas pa rtag V : chos rnams thams cad brtag NP

57b 'dir : ni NP 57d yis : yi NP 61a 'gog P : dgog N

62c zhes P : zhe N 63c do P : de N 66b rten P : brten N

68b sngar smras gang yin N : smras gang yin pa P

69a sngar 11 : sngar N : pa P 69c med kvi P : ched kyi N



STUDIES

Catuhstava

Though the question which of the numerous hymns ascribed to Nagarjuna32 belong to "the four hymns"33 has given rise to some con- troversy,34 such hesitation is unwarranted for at least three reasons.

First, the Sanskrit text of the Catuhstava is available in four manu- scripts.3' The titles and order of the hymns given here are invariably: Lokatitastava, Niraupamyastava, Acintyastava and Paramarthastava. This coincides with the testimony found in the Catuhstavasamasartha, composed by a certain Amrtakara.36 Finally, precisely these four hymns are in fact those that are quoted by the commentators, not only Bhavya, Candrakirti and Santaraksita, but also several lesser-known Indian authors.37

Since the doctrine and, to a certain extent, the style of the hymnsespecially the Lokatitastava and Acintyastava3'-matches well with that of the Mulamadhyamakakarika and other works of Nagarjuna, I see no reason to dispute the authenticity of the Catuhstava.39

I have presented an editio princeps of the Sanskrit text of the first and third hymns in Part II.40 The Tibetan texts with an English translation for these same two works appear in Part I. These two works are philosophically the most significant of all the hymns ascribed to Nagarjuna, and even of all ancient Buddhist hymns in general .41 Their content is too reflective and abstract to render it credible that they were composed with some ritual objective in mind.42 Nor should we attach too much importance to the motive of obtaining merit.43 No, these hymns are outbursts of a sincere and enthusiastic appraisal of the Buddha as the teacher who out of sheer compassion took pains to propagate his conviction of the emptiness of all phenomena. This accounts for the curious composition of the two hymns compared with the other genuine works: An abundance of quotations from or allusions to Mahayana Sutras are intertwined with the author's own comments, either rationalizing or approving, all in majoreni Buddhae glorianr.44

I give below a conspectus testium for all four hymns, as well as notes on the verses for those hymns presented in Parts I and II.

Conspectus Testium

Abbreviations

AĀ Abhisamayālaṁkārāloka, by Haribhadra (ed. P.L. Vaidya)

AS Advavavajrasaṁgraha, by Advayavajra (collected and edited by H.P. Śastrī)

BT Bhavasaṁkrāntiṭīkā, by Maitreyanātha (II?) (ed. N.A. Śāstrī)

BC Bodhi[sattva]caryāvatārapañjikā, by Prajñākaramati (ed. La Vallée Poussin)

BD Bodhimārgadīpapañjikā, by Atiśa (Pek. ed. 5344)

BP Bodhisattvacaryāvatārapañjikā, by Vairocanarakṣita (Pek. ed. 5277)

BV Bodhicaryāvatāratatparyapañjikāviśeṣadyotanī, by Vibhūticandra (Pek. ed. 5282)

CG Caryāgītikośavṛtti, by Munidatta (ed. P. Kværne)

CP Caryāmelāyanapradīpa, by Āryadeva (II) (Pek. ed. 2668)

CS Catuḥstavasamāsārtha, by Amṛtākara (ed. G. Tucci)

MP Madhyamakaratnapradīpa, by Bhavya (Pek. ed. 5254)

MV Madhyamakāvatārabhāṣya, by Candrakīrti (ed. La Vallée Poussin)

PK Pañcakrama, by Nāgārjuna (II) (ed. La Vallée Poussin)

PP Prasannapadā, by Candrakīrti (ed. La Vallée Poussin)

PS Pañcaskandhaprakaraṇa, by Candrakīrti (ed. C. Lindtner)

PU Pradīpoddyotanābhisaṁdhiprakāśikā, by Āryadeva (II) (Pek. ed. 2658)

SP Sekacatuḥprakaraṇa, by Nāgārjuna (II) (Pek. ed. 2664)

SŚ Sākārasiddhiśāstra, by Jñānaśrīmitra (ed. A. Thakur)

SS Subhāṣitasaṁgraha, by an unknown author (ed. C. Bendall)

ŚV Śūnyatāsaptativṛtti, by Candrakīrti (Pek. ed. 5259)

TA Tattvāvatārākhyasakalasugatavāksaṁkṣiptavyākhyāprakaraṇa, by Jñānakīrti (Pek. ed. 4532)

TS Tattvasiddhi, by Śāntarakṣita (Pek. ed. 4531)

TV Tattvasārasaṁgraha, by Dharmendra (Pek. ed. 4534)

YV Yuktiṣaṣṭikāvṛtti, by Candrakīrti (Pek. ed. 5265)

Verses Quoted

Lokatitastava (CS 1)

4 PP, p. 413; BC, p. 583; TV, f. 95a; BP, f. 183b

5 MV, p. 200; TV, f. 95a

8 BC, p. 476

9 BC, p. 476

11 PP,p.64

12 AA, p. 299; AS, p. 28

13 BC, p. 587

18 BC, p. 533; MV, p. 97

19 BC, p. 533

20 BC, p. 533

21 PP, pp. 55, 234

22 AA, pp. 348, 381, 405, 441, 482, 490, 536; SS, p. 481 ; BC, p. 417; PS, p. 26

23 BC, pp. 359, 415; TV, f. 98b; MV, p. 310

24 BC, p. 489; TV, f. 98b

26 SV, f. 315a

27 MV, p. 23

Niraupamyastava (CS II)

I CS, p. 239

7 BC, p. 420; AS, p. 22; BP, f. 169a

9 BC, p. 489; BP, f. 174b

13 PP, p. 215; SV, f. 335b

15 TS, f. 30b

18 PK, p. 36; CP, f. 104a; PU, f. 212a; SP, f. 33a

19 PK, p. 36; CP, f. 104a; PU, f. 212a; SP, f. 33a

21 SS, p. 388; AS, p. 22; BD, f. 298b; TV, f. 92b; TA, f. 46a

24 AS, p. 22; MP, f. 361a

Acintyastava (CS III)

1 CS, p. 242

4 By, f. 310a

9 TS, f. 40a

19 BC, p. 375; BT, p. 82; MP, f. 372; TV, f. 105a; By, f. 308b

25 BC, p. 573 (a/d)

29 BC, p. 573

36 BC, p. 573

38 TV, f. 102a

39 TV, f. 102a

40 TV, f. 102a; BC, p. 528

41 TV, f. 102a; BC, p. 528

43 AS, p. 24 (a/b); CG, p. 209 (a/b)

48 TV, f. 97a

49 TV, f. 97a

57 TS, f. 39b

Paramarthastava (CS IV)

1 CS, p. 245 (a/b)

3 CS, p. 245 (a)

4 SS, p. 489 (d)

5 SS, p. 489 (a); CG, p. 190 (a/b)

8 CS, p. 245 (d)

9 CS, p. 245 (a); BD, f. 284a (c/d)

10 CS, p. 245 (a); BD, f. 284a

Notes on the Verses

Lokatitastava (CS I)

1 Cf. Niraupamyastava 1: niraupamya namas tubhyarh nihsvabhava-arthavedine I yas tvam drstivipannasya lokasyasya hitodyatah II; Prajr aparamitastotra 1 for padas a and c. For vivikta, etc. (§unya), see references in Conze (1973), pp. 363-364; YS 30-31, 56; SS 38; also Bodhicaryavatara VIII, 2 (kayacittaviveka). For khinnah karunaya ciram cf. Satapancasatka 58: tvarh jagatkle§amoksartharir baddhah karunaya ciram; RA III, 26 (cited in the Madhyamakavatara, p. 29): de ni snying rjes 'jig rten sdug II de nyid kyis ni yun ring gnas II). Similarly Rahulastava 9: cirarh klisto 'Si samsare karunyad eva kevalam II; Bodhicaryavatara VIII, 104105; Pranidhanasaptati 17.

2 For a similar paradox (na sattvo 'stiti . . . sattvartharh ca), see BS 72; CS II, 9. For skandhamatra, see Abhidharmakosa III, p. 57.

3 This verse states that Bodhisattvas (= dhimat; cf. Panjika, p. 23, n. 2) not only accept pudgalanairatmya but also dharmanairatmya. Compare CS III, 2; MCB II, p. 17; Vimalakirtinirdesa, pp. 407-408; Traite, pp. 1995-2151. For the various mayadrstantas, see Traite, pp. 357-387; May (1959), pp. 507-509 (references).

4 This stanza (of which pada a may be compared with YS 39) refutes the skandhas in general whereas the following stanzas refute them separately: rupa (5), vedana (6), sarihjna (7), sarimskara (8-9), and vijnana (10).

5 According to the Abhidharma, rupa (= sarnsthana and varna; see SS 50) is made up of catvari mahabhutani serving as rupakarana; cf. MK IV, 1 ff. The notion of rupa (rupabuddhi) is refuted at length in SS 45-54; BV 16-24. See also RA I, 99 (cited in Prasannapada, p. 413); VI, 58; YS 34. The argument is: no bhuta, no bhautika. See also the Bhavasarhkrantisutra, quoted in the Prasannapada, p. 120 (na caksuh preksate rupam ...)

6 This skandha is also refuted in SS 55.

7 A celebrated argument: Traite, p. 1617; Lahkavatarasutra, p. 87; Nyayasutra II, 1, 51. Similarly VP 51. See also Prajnaparamita- pindarthasarimgraha 48 ff.

8 karta svatantrah = Panini I, 4, 54. It is clear from the context that kartr here signifies a pudgala who "punarbhavaya sarinskaran avidyanivrtas tridha abhisarihskurute ..." (MK XXVI, 1) and not, as usual, and as the tika supposes, isvaradi (cf. CS III, 33-34 and notes). On the use of \is, \/man, etc. (tika glosses abhimata with svikrta) to indicate philosophical persuasion, compare the use of Latin placet (translating Greek areskliei) and Spinoza's remark: "Voluntas et intellectus unum et idem sunt" (Corr. ad Ethican, 2, 49). Nyayabhasya (KSS XLIII, p. 194) attempts to refute the notion of parasparapeksiki siddhi thus: "... yasmad ekabhave 'nyatarabhavad ubhayabhavah": yady ekasyanyatarapeksa siddhir anyatarasyedanim apeksa? yady anyatarasyaikapeksa siddhir ekasyedarurim kim apeksa? evam ekasyabhave anyataran na sidhyatity ubhayabhavah prasajyate. Cf. BV 63; MK XVII, YS, 32; SS 33-44.

9 Probably (like YS 48: pratitya jatarh cajatam aha tattvavidarim varah) an allusion to the Anavataptahradapasarimkramanasutra (see Vimalakirtinirdesa, p. 26). See also Varnarhavarnastotra V, 23-28; MK VIII, 12.

10 A refutation of vijnanaskandha; see also BV 26-56. Regarding jnana/vijnana, etc., see references in May (1959), p. 104, n. 252. For Nagarjuna (as for Vasubandhu and others) manas, vijnana and citta are synonyms, as are buddhi, mati and (tattva-)jnana. Here jnana and jneya are of course used, metri caiusa, for vijnana and vijneya. For the form svabhavena, see Mahayanavirnsika 1-2; YS 19; CS III, 3.

11 For other refutations of laksanalaksya see *Dvadasadvaraka VI, 1; SS 27; MK V.

12 The first pada is equivalent to Lahkavatarasutra X, 255. In pada b CS II, 14 has laksyalaksanavarjitam; cf. MK V, 5. Its use is not confined to sarimskrtalaksana, but to any dharmalaksana, and thus it alludes polemically to Abhidharma. There are panca caksurhsi; cf. Traite, pp. 2260 ff., 439; Vimalakirtinirdesa, p. 168, n. 57. This verse refers to the prajnacaksus; cf. CS II, 16.

13 This is, to use later terminology, the catuskotyutpadapratisedha- mahahetu (cf. Atisa, Bodhipathapradipa 193-196), for which see MK 1, 1;

*Dvadasadvaraka 11, 1; SS 3; CS III, 9; *Madhyamaka- Salistambasutra (BST XII, p. 115), quoting MK I, 1 and Jnanasarasamuccaya 28. See also MK I, 7 (compare Nyayasutra IV, 1, 44 and Larikavatarasutra II, 22).

14 Here sthitiyukta = sat. The verse corresponds to MK VII, 27 (cf. ibid., 20). In padas c and d the translators had: nasato 'sthitiyuktasya vinasa upapadyate II.

15 This and the following verse (which both lack Tibetan versions) should be compared with MK VII, 30-31. For matam in pada c (not matah), see e.g. 11, 22.

17 A karana (= hetu) neither exists previously nor subsequently to a karya (= phala), let alone simultaneously with its effect. This is demonstrated in MK XX, 7-14. See also RA I, 47; SS 6.

18 This verse is inspired by the Salistambasutra, cited in the Madhyamakavatara, p. 97; Panjika, p. 579.

19 For parikalpa see the Larrkavatarasutra, passim (Suzuki's Index, p. 104) and May (1959), p. 65, n. 64. While sadbhuta taken samvrtitah amounts to kriyayukta (cf. May, op. cit., p. 144, n. 414), paramarthatah it indicates anapeksyasiddha, sasvabhava, etc. (cf. Akutobhaya ad MK II, 24; VV 57; MK XXIV, 38).

20 This verse corresponds to MK XVII.

21 Again this verse is closely related to MK XII, 1 (= *Dvadasa- dvaraka X, 1); cf. Sarhyutta II, p. 19. tarkikaih = vaisnavadibhih.

22 For this celebrated stanza see the references given by May (1959), p. 237, n. 840. It is also discussed by La Vallee Poussin, MCB III, pp. 380. For sirimhanada see the note to BS 101.

23 Like MK XIII, 8 (see Kasyapaparivarta §§ 63-65) and XVII, 30, this verse leaves no doubt about sunyataprayojana as presented by Nagarjuna. See also Candrakirti's commentary to Catuhsataka XVI, 7; Madhvamakavatara, p. 310. For graha, see May (1959), p. 190, n. 618.

24 See Panjika, p. 488 for this verse, which may be inspired by Lalitavistara XIII, 97-98 (cited ibid., p. 532).

25 According to the tika, kith cit = dharmadikam. The phrase vatha purvarh tatha pascat also occurs in Dharmadhatustava 31; Ratnagotravibhaga 1, 51; Samadhiraja XXIV, 5; Anguttara I, p. 236. For the thought, see SS 70; CS II, 4; and for the conception of sarvadharmasamata see Hol)J iris, under bvOdb. See Siddhi, pp. 757-761 for tathata according to the Madhyamikas.

26 Animitta (or animitta) is the second vimoksamukha. Cf. BS 63 ff.;

Mahabharata XII, 190, 11; XII, 191, 7; CPD; Lankavatara, p. 200; BHSD. For bhavana, see especially Madhyamakaratnapradipa \'II (Bhavanakramadhikara); MCB II, pp. 102-104.

27 The Panjika, p. 154 glosses sakalyena with vistaratah.

28 This verse forms a dedication of merit, as do the final verses in the other hymns. Cf. also the verse ascribed to Nagarjuna by Jnanasrimitra (Sakarasiddhisastra, p. 405): badhe (for bandhe?) namanimittanam akarasya ca na ksatih .. .

Acinti/astnz'a (CS III)

I For the form naihsvabhavva, see VV 17 with editorial note. The epithet acintya is confined to five things; see Traite, pp. 1639, 1983. Pada d also occurs at v. 59, which equals Satapancasatka 151.

2 The Buddha's motivation for delivering his dharmadesana (= pudgaladharmanairatmva) to Bodhisattvas (dhimat) is karuna. See CS I, 1-3 and the accompanying notes, as well as the initial stanza of the Mahavanavithsika: avacyo vacakair dharmah krpava vena desitah I namo 'cintvaprabhavava buddhavasangabuddhave II.

3 Perhaps the same canonical allusion as in CS I, 9; cf. YS 1819; Stutvatitastava 5: gang zhig rkven las de ma mchis II dngos rnams rkven las ji Itar skve II de skad mkhas pa khyod gsungs pas I spros pa rnams ni bead pa lags II.

4 As is often true, bhava here refers to the five skandhas. See MK XXVI, 8. For the various examples see the references at the note to CS I, 3, above.

5 The commentary takes tad° (in pada d) as referring to mayadi, but surely the context requires that it refers to skandha. Cf. BV 24.

6 For krtaka, see MK XV, 1-2. On samvrta, see May (1959), p. 226, n. 777.

7 Sarvam, like visvam in v. 6, refers to sarve dharmah; i.e., the skandhas, the ayatanas, and the dhatus. See YS 30; BV 66; Traite, p. 1748; also Tattvasarhgrahapanjika, p. 14; May, op. cit., p. 206, n. 689 (references); Schaver, Contributions . .. , p. 41, note. Nagarjuna's point is that one cannot say 'asti' about something which is pratityasamutpanna; cf. YS 37; SS 71. For vat kiriicit, see May, op. cit., p. 62, n. 51 (references). The form balalapana is probably a metrical substitute for the common balollapana (see references at Traite, p. 1195, n. 2) but balapralapa (Prasannapada, p. 12), balopalapana (Alokamala 177), and balalapana (Dasabh(imika, p. 43) also occur. For riktamusti, see Traite, loc. cit.; Upalipariprccha, p. 131, n. 12; Suvikrantavikramipariprccha, p. 110; most recently see CPD II, p. 476, under upalapana. Balalapana is also found in Majjhima II, p. 261 (not in PED).

8 Other refutations of kalatraya (the three times) found in MK XIX; SS 29; BV 31; Traite, pp. 1691 - 1996. Utpitsu = anagata (as in the Madhyamakahrdayakarika III, 161).

9 In other words: nothing whatsoever (cf. the catuskotyutpadaprati-sedhamahahetu, referred to above in the note on CS 1, 13) arises from anything whatsoever (for the vajrakanamahahetu, see ibid. and Panjika to Bodhipathapradipa 197-200). For pada c see also the note to CS I, 13 and Madhvamakahrdavakarika 111, 241-242.

10 The commentary reads ajatena (. . . kena? ajatena, anutpannena), which is most unlikely. See the Tibetan, as well as the verse quoted by Haribhadra (in the Aloka, p. 39): ajatasya svabhavena sasvatocchedata kutah .... Svabhavabhavasiddhvaiva . . . corresponds to kutah svabhavasyabhave ... , MK XV, 3.

11 For paravara in this sense, see Prasannapada, pp. 101, 264, 458; Mahayanavimsika 2: paravaram ivotpannah svabhavena pratityajah (against Tucci's reading . . . na cotpannah . . .). Svatva in padas a and b rang gi bdag nyid (SS 53).

12 For this and the next verse see RA I, 48-49 (cf. Prasannapada, p. 10, n. 4; Madhyamakavatara, p. 227). This standpoint is related to the Visesavasyakabhasya, p. 337-338: . . . bhavato 'bhiprayo yatha na svatah, na paratah, nobhayatah, na canyatah siddhih sambhavyate bhavanam, hrasvadirghadivyapade§avat; iha na hrasvarh svatah sidhyati dirghapeksatvat; na paratah, parasiddhya- bhavat; nobhayatah, tabudhayabhavat; na canyato 'napeksatvat ...

14 Eka/aneka, etc. are pratityasamutpanna. Cf. SS 7. On samklesa- vyavadana, see Siddhi, pp. 214-220.

15 See MK XV, 3 for the interpretation: svabhavah parabhavasva parabhavo hi kathyate I.

16 The compound bhavagrahagrahavesa also occurs in a verse quoted in the Subhasitasarimgraha (ed. Bendall), p. 388. The form bh5vagr5ha° would be more correct (cf. May, op. cit., p. 190, n. 618) but it is poorly supported textually. However, cf. Gauciapadiyakarika II, 29; III, 32, 38; IV, 82, 84 (graha for graha). Here paratantra, like sarva in 15b, signifies a relative entity, something dependent conceived as a whole.

17 An allusion to an often cited verse from the Ratnameghasutra; see Prasannapada, p. 225; May, op. cit., p. 177, n. 572. See also Mahayanavirti ika 1: svabhavena na cotpanna nirvrtas ca na tattvatah I yathakasam tatha buddhah sattvas caivaikalaksanah II.

18 See CS I, 3; SS 6; Catuhsataka XIII, 25. The author above all has Sarhyutta III, p. 142 in mind; see Traite, p. 358; BV 12-13.

19 This is an echo of Larikavatara III, 36; X, 136. Cf. also YS 3.

20 The source of this verse is Samadhiraja IX.24. See also ALB 56 (1992) 196-198.

21 Perhaps the same canonical allusion as MK XVII, 28 avidyanivrto jantus trsnasamyojanas ca sah . . . It is quoted in extenso in)nanaprasthana I, 5, 9.

22 Similarly MK XV, 10; YS 1. Dharmo 'yam, or saddharmo 'yam refers to the Buddha's dharmadesana; i.e. pratityasamutpada or sunyata. See RA I, 25 ff.; II, 16-18; MK XXIV, 12; XXV, 24; XXVI, 30.

23 Cf. Prasannapada, p. 374: . . . paramarthasatyarh katamat? yatra jnanasyapy apracarah kah punar vado 'ksaranam . . . . Quoted in Prajnapradipa (234a7) from Aksayamatinirdesasutra; also in the Prajnapradipatika, (Za, 101a4) and the Satyadvaya- vibhangavrtti (Sa, 5a). The notion of catuskoti (or catusprakara; cf. RA II, 15) has been widely discussed. See recently D.S. Ruegg, "The Uses of the Four Positions of the Catuskoti and the Problem of the Description of Reality in Mahayana Buddhism,"]IP V, pp. 1-71. See also my review of Braarvig in ALB 58 (1994) 244-246.

24 Cf. the references listed in the note to CS I, 3.

25 This verse, which does not occur in the Tibetan, is quoted in the Panjika, p. 573 (padas c and d). It is inspired by Samadhiraja IX, 17 (cited in the Prasannapada, p. 178; Caryagiti, p. 217; Tattva- sarasaringraha 89b7, etc.)

26 MK XX is devoted to a critique of sarimbhava-vibhava. See in particular v. 11: drsyate sarnbhavas caiva mohad vibhava eva ca, which is clearly modeled on Lahkavatira X, 37: sambhavam vibhavarim caiva mohat pa§yanti bali§ah I na sarhbhavari-r na vibhavarim prajnayukto vipasyati II.

27 This and the following verse would seem to allude to some such passage as that from the Astasahasrika cited in Prasannapada, pp. 449-450. Regarding advaya in Mahayana in general, see the Vimalakirtinirdesasutra, pp. 301-318.

29 For the mayagaja, see RA II, 10-13; VS '2, MCB II, p. 48.

31 For this see Traite, pp. 1260-1261 and the Vajracchedika § 3: . . . na kas cit sattvah parinirvapito bhavati. tat kasya hetoh? sacet ... bodhisattvasva sattvasarhjna pravarteta, na sa bodhisattva iti vaktavyah. Cf. CS II, 9, etc.

33 For the mayakara, see Sarhdhinirmocanasrztra, p. 170; Mahayana- virh ika 17-18.

34 For a refutation of karaka, see BV 6-9; *Dvada§advaraka X; WZKSO XII-XIII, pp. 85-100; MK VIII; Bhavanakrama I, pp. 200-201.

35 This and the following allude to the Bhavasarimkrantisutra (ed. N.A. Sastri), pp. 5-6. See also Aloka, pp. 44, 685. For padas c and d cf. Larikavatara III, 78: abhidhanavinirmuktam abhidheyarih na laksyate II.

36 Larikavatara X, 10: asaraka ime dharma manyanayah samutthitah I sapy atra manyana sunya yaya sunyeti manyate II. Cf. MK XXII, 11; Stutyatitastava 9: lta ba thams cad spang ba'i phyir I I mgon po khyod kyis stong pa gsungs I I de yang yongs su brtags pa ste I I dngos su mgon po khyod mi bzhed II.

37 This and the following verses treat paramartha (tattva) and its paryayas: advaya, analaya, avyakta, etc.

38 pada d also in v. 1, above. For analaya, see YS 1; CS IV, 1.

39 On aka§a, see BV 46. CS IV, 1: vakpathatitagocaram; see also v. 23.

40 See CS I, 22. On saddharma, see note to v. 22, above. On tathagata see MK XXII, 16: tathagato nihsvabhavo ....

41 On tattva, etc. see Ramanan (1966), pp. 251-275; Traite, pp. 2181-2201. Pada d also occurs in Madhyamakahrdayakarika III, 267; Sakarasiddhisastra, p. 433. The distinction between prajnaptisat and dravyasat already occurs in Lankavatara III, 27. See also May, op. cit., p. 159, n. 489.

42 On the relationship between dharma- and sattvadhatu see D.S. Ruegg (1971), pp. 459-461, with references; also MK XXII, 16. For samata, see Vimalakirtinirdesa, p. 474 (references).

43 On sarvadharmasunyata, see Traite, pp. 2015 ff.; BV 57-58.

44 This and the following three verses show the relationship between svabhavatraya (as expounded in the Lankavatara [see this term in Suzuki's Index]) and satyadvaya according to Nagarjuna. Paramarthatah they are sunya (see BV 28) but samvrtitah, paramartha (that is, parinispannasvabhava = prakrti, tattva, etc.) is akrtrima, etc. (cf. MK XV, 2) and paratantra; that is, sarhvrti exists, whereas parikalpita does not.

45 See above, vv. 37-42, and Lankavatara II, 189: nasti vai kalpito bhavah paratantras ca vidyate .... The interpretation of this verse was to become the starting-point of a long controversy between Madhyamikas, who held that paratantrasvabhava exists only samvrtitah, not paramarthatah, and Yogacaras, who held that paratantra exists (as the Lankavatara itself states). See Prajnapradipa 305b1; DharmapAla, Taisho 1571, 247b; Pancaskandhaprakarana, p. 22; Sunyatasaptativrtti 320b4. Also discussed by

Avalokitavrata, Jnanagarbha, Santaraksita, and Kamalasila.

46 Here the term uccheda found in pada d corresponds to apavada (see the Lankavatara, loc. cit., pada c). Negation is understood similarly samvrtitah, RA 1, 72: vinasat pratipaksad va syad astitvasya nastita ....

47 This is paramarthatah. Cf. MK XV, 10; XVII, 11, etc. For marici, see RA 1, 52-56; Traite, p. 363.

48 The mrgatrsna is very common in the Lankavatara. See e.g. III, 151 for an explanation.

49 That is, the acceptance (abhyupagama, abhinivesa) of dravya, (i.e. bhava; cf. SS 21; YS 46-47; MK XXI, 14) invariably entails sasvatocchedagraha (references in May, op. cit., p. 213, n. 720), which again ramifies itself in various atmalokadrsti (ibid., p. 276, n. 1015). See also supra, v. 22.

50 See BV 39, 45; YS 1; RA 1, 93-97; vv. 37 ff, above.

51 Cf. CS I, 23 and v. 22 above.

52 For bhavagraha, see vv. 16, 49 above. This verse leaves no doubt regarding Nagarjuna's conception of tattva and the purpose of teaching it. Cf. SS 68-69, 73; VV 22; YS 1; BV 48-49.

53 For dharmayajna, see Vimalakirtinirdesasutra, pp. 212-216. For niskapata, see BHSD, p. 167 (under kapata); Bodhicaryavatara VI, 101 (Tibetan sgo 'phar). For nirargala (or nirargada), often said about yajna (the Tibetan is usually srungs ma med pa'i mchod sbyin), see BHSD, p. 299; CPD, under aggala.

54 For the terrifying sirhhanada, see BS 101; CS I, 22; BV 52.

55 For dharmabheri and sankha, also cliches, see Suvarnabhasottamasutra V, 22-23; Saddharmapundarika VII, 42; Astasahasrika, p. 327.

56 See RA I, 62 for dharmayautuka (or -yautaka?). Cf. Prasannapada, p. 275 (read khud pa in n. 7 for khyud pa; cf. Madhyamakavatara, p. 184). Pada b also occurs in RA I, 62; II, 9; MK XVIII, 11. For nitartha, see Prasannapada, pp. 43-44; cf. ibid., p. 276.

57 This verse also seems to refer to the Samadhiraja and to the Aksayamatinirdesa, v. 56. See also Madhyamakavatara, p. 200; Wayman (1978), pp. 178-180; May, op. cit., p. 298, n. 1089 (references).

58 An allusion to the usual 'etymology' of paramita (param ita); cf. Traite, p. 1058 (references); final verse of the Mahayanavimsika; Har Dayal, op. cit., p. 165. As in the Mulamadhyamakakarika, the main abhidheya of this hymn has been

prajna, the foremost paramita. See BS 5-7.

59 A punyaparinamana (dedication of merit).

Bodhicittavivaraṇa

This regrettably neglected text comprises 112 stanzas (anustubh) introduced by a brief prologue in prose. It has sometimes been grouped as a tantric work,45 but a glance at its contents shows how unwarranted such a classification is.

The Bodhicittaviva rana is never mentioned or cited by Buddhapalita or Candrakirti. On the other hand it forms one of the basic authorities for Bhavya in his most mature work, the Ratnapradipa.46 It is never quoted in his earlier works, the Tarkajvala, Prajnapradipa, and [*Kara-]talaratna. Among other 'good' authors citing the Bodhicittaviva rana are especially Asvabhava and Santaraksita.47 I have also come across scores of quotations by other commentators; fortunately several of these are in San- skrit.'s It is my general impression that the Yuktisastika, Catuhstava, and Bodhicittavivarana are the most frequently quoted among all works ascribed to Nagarjuna in later Indian literature.

The style of the Bodhicittavivarana is similar to that of the Yuktisastika, Ratnavali, and Catuhstava. From a historical point of view the most significant feature of this text is its extensive critique of Vijnanavada; i.e. Buddhist idealism as testified in the Larnkavatarasutra.49 Having seen how vehemently Nagarjuna attacks any kind of acceptance of svabhava, one would also expect him to have criticized those who might have thought themselves justified in maintaining the absolute existence of vijnana, or citta. But in the texts dealt with hitherto this happens only incidentally.'" The Bodhicittavivarana provides us with the missing link.

None of Nagarjuna's other works exhibit such a well-balanced and coherent structure as the Bodhicittavivarana. This is to some extent a natural consequence of the fact that the theme is at once simple and comprehensive: bodhicitta. It has a relative aspect consisting in the desire (prarthana) for the bodhi of all living beings," and an absolute consisting in the unlimited cognition of §unyata, or bodhi.52 The Bodhicittavivarana thus provides us with a compendium of the practice and theory of Mahayana addressed to Bodhisattvas, grhasthas as well as pravrajitas. It may indeed be said to be nothing but a vivarana of the celebrated formula of RA IV, 96: sunyatakarunagarbham ekesam bodhisadhanam.

Sanskrit fragments apart, only two Tibetan versions of the Bodhicittavivarana are at our disposal.53 I have identified these in the section on sources and variants in Part I, using the abbreviations A, B, and C. B, as we would expect from the names of the revisors, is an excellent piece of work, and it forms the basis of my edition. Throughout I have carefully compared A and C. In a few cases A has proved invaluable, (for example, for verse 16, left out in B due to haplography (homoearcton).54 C is a commentary of high standard. It quotes pratikas from all the 112 stanzas and explains all debatable points exhaustively.

In a few cases, like A, it permits us to emend corruptions in B. I have, however, only registered variants in A and C when they affect the sense in such a way that it may possibly be more authentic than the one transmitted by B.55

I present here a synopsis of the text, followed by notes on the individual verses.

Synopsis

Prologue

The theme of this treatise is bodhicitta. Sarimvrtitah it is a yearning for the bodhi of all living beings; paramarthatah it is the realization of sunyata; i.e., bodhi.56

Content

The significance of developing bodhicitta. (1-3)

Refutation of the belief in an atman, a permanent soul and a creator, as held by tirthikas. (4-9)

Refutation of the existence of the skandhas, as held by the Sravakas. (10-25)

Refutation of the fundamentals of the Vijnanavada: trisvabhava, svasarhvedana, asrayaparivrtti, and alayavijnana. In reality, vijnana is dependent, momentary, illusory, and empty. (26-56)

All internal and external dharmas are pratityasamutpanna, or sunya. To understand this is to realize the absolute bodhicitta, or liberation from the bonds of karma due to the klesas. (57-72)

A Bodhisattva who has thus become a Buddha is motivated by karuna (that is, by the power of his previous pranidhanas) to apply all possible means (= upavakausalva) in order to rescue all beings from samsara. (73-104)

ConcltS1011

The reader is encouraged to produce bodhicitta. (105-111)

A final dedication of merit. (112)

Notes on the Verses

1 I take bdag nyid dngos (or bdag nvid sku in A and C) as translating atmabhava, for which cf. May, op. cit., p. 278, n. 1017. In pada b, A reads Sri Vajradhara

(dpal Idan rdo rje 'chang), whereas C speaks of rdo rje sems dpa'i sku (which it identifies with mahamudra, hence the epithet sri, which may also be explained lha'i rigs phun sum tshogs pa clang Idan pa'i phvir ... etc. in accord with the Tantra [see 461a5-8]) without showing any sign of the plural. If B transmits the authentic reading I take this to indicate Bodhisattvas such as Samantabhadra, mentioned in BV 90, 111. For bhava see C 461b2: de la srid pa ni nye bar len gyi phung po Inga'i rang bzhin 'dod pa clang I gzugs clang gzugs med pa'i srid pa ste I 'bvung zhing gyur ba'i phvir ro II. Cf. MK XXVI, 8.

2 The genitive kyi (which C 462a2 also has) should be retained and construed with bzhed. It reflects *buddhanam ... mata or ista.

3 C 462a3 ff. lists the eight arthakara of mahakaruna, explained in the Traite, p. 1707.

4-5 One cannot conceive atman (skandhas) as eka or anya. MK XVIII; Schaver (1931), p. 90, n. 60.

6 A karaka who is nitva is impossible, not only because there is no atman (see above) but also because as a dharmin related to dharmas he would have to be anitva like them. See vv. 7-9. See also CS III, 34 with references in the note.

7-8 A creation all at once is against experience; a gradual one is incompatible with the notion of a creator's omnipotence (sakti/ samarthya). Cf. Siddhi, p. 30; Pramanavarttika I, 9 ff. This may be the earliest occurrence of this celebrated argument.

9 Being included among 'all things' a creator (C 463b7: dbang phvug la sogs pa) must also be anitva.

10 This refers to the Sravakas (BS 25-26 etc.). As in its canonical usage the term loko 'yam or ayam loka occasionally has a somewhat pejorative tone.

11- The Sravakas only endorse pudgalanairatmya, but by quoting a celebrated passage from their agama (Sarhyutta III, p. 142; Sanskrit version in Prasannapada, p. 41; cf. also Traite, p. 370) Nagarjuna shows that even here we find evidence of the Buddha's teaching of dharmanairatmya. (Cf. CS I, 3 with references in the note.) See the discussion of Mahayana Buddhism in the Concluding Essay, below.

14 The following (vv. 14-24) constitutes a refutation of rupa (i.e., upadayarupa [cf. Traite, p. 7821 or bhautika), for which see CS I, 5 with references in the notes.

15 Cf. e.g. MK III-V.

16- A refutation of anu/paramanu; Traite, p. 725; Bhavanakrama I, pp. 20-22; May

(1959), p. 54, n. 15 (references). This is suksmarupa.

19A refutation of sthularupa. Cf. Traite, p. 733, which also cites the Sanskrit verse from the Sarvadarsanasarhgraha. For further references consult Mimaki (1976), p. 309, n. 432. Similarly SS 60; Catuhsataka VIII, 2; Saundarananda XIII, 52.

21 Though things can be efficacious, they are nevertheless sunya. See the svavrtti ad VV 22. For svapnopaghata, see Virnsatika 4.

22 The following concludes that there is no bahyartha. Compare Mahayanavimsika 19: utpado hi vikalpo 'yam artho bahyo na vidyate II. See also Lankavatara X, 154-155. But as we shall see the author takes great pains to show that the cittamatrata of the Lainkavatara (see Suzuki's Index, p. 69) should be taken neyartha; i.e. nairatmyavataratah.

24 Note that "dans les textes des Sravakas, on ne recontre jamais 1 exemple de la ville de Gandharva" (Traite, p. 370) ; cf. also CS III, 5; RA II, 12-13 (cittamohana).

25 For the Sanskrit, see the Jnanasrimitranibandhavali, p. 488 (with the variant reading citra°).

26 The following (vv. 26-45) is a refutation of those who interpret cittamatrata, especially as presented in the Lar►kavatara, as nitartha.

27 The Sanskrit can be found in the Subhasitasamgraha (ed. Bendall), p. 20; Jnana§rimitra, loc. cit. (with tattrasa° for uttrasa°). Cf. Siksasamuccaya, p. 263; Prasannapada, p. 264, n. 2.

28 C 476b7: de la kun brtags ni gzung 'dzin to I phyi nang brtags pa tsam ni yin la rang bzhin med pa'i phyir ro I I gzhan dbang ni rtog pa'i rang bzhin to I rgyu rkyen gzhan dbang byas pa'i phyir ro I I yongs su grub pa ni gzung 'dzin gyi rnam par rtogs pa med pas so I I mi 'gyur bar yongs su gnas pa'i phyir ro II. For svabhavatraya, see Lankavatara, pp. 127-133; CS III, 44; Siddhi, pp. 514-561. Nagarjuna's position is that of Lankavatara II, 198.

29 This seems to allude to the verse quoted above as being from the 'Guhyasamaja'; now, however, it is a question of Bodhisattvas devoted to Mahayana! On the samata of all dharmas, see e.g. Prasannapada, p. 374.

30 For asrayaparavrtti (presented as here in the Lar kavatarasutra) or asrayaparivrtti, see L. Schmithausen (1969), pp. 90-104. For the term svapratyatmagatigocara, see Suzuki's Index, p. 193.

31 Thus the author refutes this notion ekapraharena!

32 C 468b7: tshogs drug gi rnam par shes pa dang I nyon mongs pa can gyi yid ji Itar rnam pa dang dmigs pa clang snang ba de ltar kun gzhi ma yin to phyi rol gyi spyod yul la yongs su spyod mi nus pa'i phyir ro I I des na ngo bo nyid bdag med rnam shes to don dam par rang bzhin med pa'i phyir ro II.

33 For this comparison, see Lankavatara X, 14.

35 Ibid., X, 57-59.

37 One should not speak of that which cannot be spoken of. But here the author is not being quite fair; cf. MK XXII, 11.

38 Recalls Dhammapada XII, 2.

39 Cf. CS III, 50. Though B and A have rig bya / rig byed this surely refers to vedanaskandha (as v. 40 refers to sarhjnaskandha). Thus C469b7 is correct in having tshor bya / tshor ba. Cf. CS I, 6; SS 55.

40 Ibid., I, 7; III, 35 (with references in the notes).

41 Cf. SS 51.

42 citta (= manas = vijnana) is - sarihvrtitah - arupin. Thus it cannot be established by means of rupa.

43 For the buddhacaksus see CS II, 2: na ca nama tvaya kith cid drstar bauddhena caksusa I.

44 Cf. e.g. MK V, 7; XV, 4; May, op. cit., p. 92, n. 204. (sunyata = nihsvabhavata = tattva = nirvikalpa, etc.)

45 Sanskrit in the Panjika, p. 406. Cf. CS II, 2: na boddha na ca boddhavyam astiha paramarthatah I.

46 Sanskrit ibid., p. 421, with asariiskrtam in b (thus also C 471a8), which I have corrected to asamsthitam in accord with A (gnas pa med) and B (yod gyur ma yin). In pada b, the Sanskrit may have read avakpatham (cf. CS IV, 1, etc.).

48 That is, §unyata destroys those drstis which give rise to kle§a, karma, and punarbhava. Cf. MK XVIII, 5; YS 46-48; CS I, 23.

49 C 472a3 refers to MK XIII, 8. For bdag nyid dman pa, cf. alpa- buddhi (MK V, 8), mandamedhas (MK XXIV, 11); avipa§cit (RA II, 19). The bdag nyid chen po is to the contrary: YS 50, 54.

50 All vikalpas are ksanika; i.e., §unya. Cf. v. 53. This is of course only sarimvrtitah; cf. RA I, 66-70.

52 The Sanskrit is found in the Caryagiti (ed. Kvaerne), p. 246 with °§atravah, which I have emended in accord with As rgol ba, B's smra ba and C's (dngos por) smra ba (472b5). For §unyata- sirimhanada, see CS I, 22 and BS 101 with the accompanying note.

56 For this axiom see MK XV, 7-8.

57 Sanskrit in the Advayavajrasarngraha (ed. Sastri), p. 42.

58 The madhyama pratipad avoids the extremes of uccheda and §a§vata. MK XV, 10; XVII, 21; CS III, 49.

59- As I have shown in WZKS XXVI (1982), these verses are quite closely related to the Pratityasamutpadahrdayakarika. See also the Da§abhumika (ed. Rahder), p. 50, which reduces avidya, trsna, and upadana to kle§avartman, sarihskara and bhava to karmavartman, and the remaining seven armgas to duhkhavartman. As C observes (473b7), avidya, samskara, trsna, upadana, and bhava may also be regarded as hetu, whereas the remaining arigas are phala. Similarly in the small treatise Dharmadhatugarbhavivarana ascribed to Nagarjuna (see IHQ XXXIII, pp. 246-249); cf. PK 4. See also Traite, pp. 349-351. For the final padas of 63, see CS 1, 8; Samyutta II, pp. 75 - 76; Da§abhumika, p. 49.

64 As the previous verses treated adhyatmikapratityasamutpada - samvrtitah, of course-this verse refers to bahyapratityasam- utpada, presumably as treated in the Salistambasutra (quoted in the Panjika, pp. 577-579), though the bheri§abda (cf. Prasannapada, p. 72) does not figure here.

65 In the sarimsaramandala any 'hetu' is also 'phala' and vice versa. Thus it is hetusvabhavasunya. Cf. RA I, 36, 47.

66 Cf. RA IV, 86: anutpado mahayane paresam sunyata ksayah I. For sarve dharmah (= sarvam), see references in May, op. cit., p. 206, n. 689; see also YS 30.

67 Cf. MK XXIV, 810.

68 Here I understand sarnvrti as sarve dharmah (cf. Madhyamakahrdayakarika III, 13; also CS III, 44, with which compare Larikavatara II1 187). I take sunvata to equal pratityasamutpada (cf. MK XXIV, 18); i.e. pratityasamutpanna (CS III, 44).

69 For the interpretation of this verse, see MK XVII, 26: karma klesatmakam, and ibid., XVIII, 5: karmaklesa vikalpatah. For citta (= vikalpa), cf. Larikavatara III, 38: cittena ciyate karma. Again, citta itself is the outcome of previous karma (vasana) due to klesa born from vikalpa (citta), etc. from time without beginning.

70 By thus destroying vikalpa (= citta, avidya, etc.) by means of sunvata, the result is karmaklesaksayan moksah (MK XVIII, 5).

71 For other synonyms of the absolute, see CS I, 27; III, 37-41, 52; MK XVIII, 9; XXV, 3; SS 24.

72 Cf. YS 31.

73 What follows (vv. 74- 104) is mainly devoted to an exposition of the tathyasamvrtibodhicitta (C 476a8) and only calls for a few notes. In general we find here the same ideal of karuna as in the Ratnavali, *Bodhisambhara[kaj, and Sunyatasaptati.

77 On these gods, see RA 1, 24; SL 69; Traite, pp. 137 ff.

81 C 477b8: sangs rgyas clang byang chub sems dpa' zag pa med pa'i dge ba'i rtsa ba'i Jas kyi rnam par smin pa'i sems can no II. The vipaka specific to Buddhas and Bodhisattvas is the kayadvaya. Cf. BS 3 and references in the notes.

83 The Sravakas' pratisarhkhvanirodha is inferior to the anuttara samvaksambodhi of the Buddhas. Cf. Vimalakirtinirdesa, p. 422.

86 See BS 164 and references in the notes.

91 For pada a cf. CS 1, 1 with accompanying note. On the Twelve Acts of a Buddha see e.g. CS II, 23; Dvadasakaranayastotra (Pek. ed. 2026); Bu ston I, p. 133 (the verse cited by Bu ston as being from the Ratnavali is actually BV 91-92).

96 On punyajnanasambhara see RA III and the Bodhisarhbhara[kaj.

97 See v. 81 above.

98--- The Sanskrit is quoted in Sarvadarsanasamgraha (ed. Abhyankar), p. 45 with cobha° in 99b and bhinna hi in 99c. Also in Bhamati (ed. Sastri), p. 414 with kila in 98d. For the idea see MK XVIII, 8; RA II, 35.

100 For dharani, see Traite, pp. 1854 ff. I have not traced the Sutra.

101 See v. 58 above.

102 Cf. BS 75 and references in the accompanying note, and G.M. Nagao in L.S. Kawamura (ed.), The Bodhisattva Doctrine in Buddhism, Waterloo, Ontario, 1981, pp. 61-79.

105- For similar bodhicittanusamsa, see BS 57 and Bodhicaryavatara I.

110 In pada a, A and C apparently read *samvaro (sdom pa) against B's

*sarimsare ('khor bar).

111 This refers to Samantabhadra's celebrated pranidhanas. For the Bhadracaryapranidhana (or Bhadracaripranidhanaraja), see Encyclopedia of Buddhism II, pp. 632-638. I do not think that the commentary ascribed to Nagarjuna (Pek. ed. 5512) is authentic. For a modern edition of the verses see J.P. Asmussen, The Khotanese Bhadracaryadesand, Copenhagen, 1961. See also SS 247b.

112 The final verse forms a parinamana. Cf. YS 60; CS III, 59; BS 165, etc. for other such dedications of merit.

Mulamadhyamakakarika

As indicated by its very title, ("The fundamental verses on the Middle [Way], called 'Wisdom' 11),57 by the large number of important commentaries by renowned teachers, and by its very thorough and radical treatment of the cardinal concepts (dharmas) of Buddhist systematic soteriology (Abhidharma), the Mulamadhyamakakarika may suitably be labelled the chief among Nagarjuna's dialectical works. 58

For a correct understanding of the Mulamadhyamakakarika three main issues require clarification: the subject-matter and composition of the work, its aim, and the method employed for achieving that aim.

The chart given on the next page reviews the twenty-seven chapters (448 verses) of the Sanskrit text as it has been handed down to us,59 compared with the recensions now only available within the body of four Indian commentaries transmitted in Tibetan versions.60 Each prakarana forms a critical examination (pariksa) of a specific subject.

Though it remains uncertain whether these titles are authentic, they are in any case both ancient and appropriate .61 As to the wording of the 448 verses, it is, if not identical, at least very close to the text as it left the hand of its author (or his scribe).62

Each chapter is mainly concerned with (but by no means strictly confined to) one of these basic topics:63

Specific Buddhist concepts as found in the Canon or the Abhidharma: I, III-V, VII, XVII, XXIII-XXVII.

Various aspects of the belief in the existence of atman: VIII - X, XII, XVI, XXIII, XXII.

Common-sense notions underlying all realistic ('positivistic') views concerning dharmas and atman: II, VI, XI, XIII - XV, XIX-XXI.

The scope of Nagarjuna's criticism is not to disavow the practical value of traditional Buddhist concepts but to demonstrate that the right attitude toward them is one of pragmatic relativism rather than stubborn dogmatic absolutism.64 He wants to reform, not to reject Buddhist traditions.6"

Chapters of the Mulanradhyamakakarika

Chapter	*Topic*		*Verses*
I	pratyaya	conditions	16
II	gatāgatagamyamāna	change or movement	25
III	āyatana	the sense-fields	9
IV	skandha	the aggregates	9
V	dhātu	the elements	8
VI	rāgarakta	affection and the [person] affected	10
VII	utpādasthitibhaṅga	origination, duration, and decay	34
VIII	karmakāraka	action and agent	13
IX	upādātrupādāna	grasper and grasping	12
X	agnīndhana	fire and fuel	16
XI	saṁsāra	samsara	8
XII	duḥkha	suffering	10
XIII	tattva	the real	8
XIV	saṁsarga	combination	8
XV	bhāvābhāva	being and non-being	11
XVI	bandhanamokṣa	bondage and release	10
XVII	karmaphala	action and its results	33
XVIII	ātmadharma	the self and phenomena	12
XIX	kāla	time	6
XX	hetuphala	cause and effect	24
XXI	saṁbhavavibhava	coming to be and passing away	21
XXII	Tathāgata	the Buddha	16
XXIII	viparyāsa	the perverted views	20
XXIV	āryasatya	the noble truths	40
XXV	nirvāṇa	nirvana	24
XXVI	dvādaśāṅga	the twelve spokes	12
XXVII	dṛṣṭi	dogmas	30

The procedure adopted for this purpose-as Nagarjuna informs us from time to time in the text itself66-takes as its starting point the relentless demand for own-being (svabh5va).,17 To be real (sat) implies being permanent (nitya), independent (nirapeksa), numerically one (eka), and self-created (svayarhkrta). However, neither experience nor logic warrants our assumption of the existence of real entities (bhava). Hence Nagarjuna can readily show the absurdities implicit (prasarrga) in all the claims put forward by a 'realistic' point of view. Moreover, since positive existence is unfounded, non-existence (abhava) - the negation or the destruction of existence (bh5va)II8-is also unfounded. Thus Nagarjuna proceeds along the middle way (madhyama pratipad) empty of extremes towards his intangible goal: the non-origination of all phenomena.'"

Yuktiṣastikā

The Yuktisastika, in 61 verses, is one of the most frequently quoted of the texts ascribed to Nagarjuna, not only by Bhavya,711 Candrakirti,71 and Santaraksita,72 but especially in the later commentarial literature.73 Owing to such citations the Tibetan and Chinese translations of this text,74 now lost in its original language, may be augmented by no less than 12 verses (as far as I have identified them) in Sanskrit .71

The style of the Yuktisastika from time to time recalls that of the Mulamadhyamakakarika, Ratnavali, and especially the Catuhstava and Bodhicittavivarana.76 It is, on the whole, a collection of aphorisms loosely tied together by a subject-matter in common: pratityasamutpada.77 The author sets himself to demonstrate this principle (naya) by means of arguments (yukti) that are occasionally supported by references to agama (scriptural authority).

The argument is as follows: Reality (tattva) is beyond all ontological and epistemological dualities (dvaya), while the empirical world of origination, destruction, and so forth is illusory-due merely to ignorance (avidya). This ignorance subjects mankind to the tyranny of passions (kle§a) and endless evil. Buddhism is a practical system solely intended to overcome such kle§as.78

Notes on the Verses

I have left the initial stanza of YS unnumbered, as is also the case with the first eight padas of the Mulamadhyamakakarika and the final verse of the Vigrahavyavartani. All are noteworthy for stressing the fact that to Nagarjuna the Buddha above all deserves credit for preaching the law of pratityasamutpada; i.e. §unyata (cf. MK XXIV, 18; RA II, 18; CS III, 1).

1 The Sanskrit is cited in the Sekodde§atika (ed. Carelli), p. 48. For the thought, see RA I, 62. Vibhu-, etc. is very common in the Laiikavatarasutra; see Suzuki's Index, p. 159 (cf. v. 3 of the YS and MK XV, 8).

2 Cf. RA I, 38, 57; MK XV, 10. Here the word *yukti (rigs pa; compare the title of the text) is used in the sense of 'argument'; i.e., in contrast to agama. This accords with its use in the Lankavatara. See Suzuki's Index, p. 143.

3 Closely related to Lankavatara X, 466. If things are real, then nirvana, their annulment, must imply abhava. But this is untenable; cf. RA I, 42; MK XXV, 8.

4 For other definitions of nirvana, see RA I, 42; MK XVIII, 7-11; XXV, 9; SL 105, 123; SS 221a (cf. SS 73).

5 The Sanskrit has been incorporated in 'Aryadeva's' Cittavisuddhi- prakarana

(ed. Patel) 24. For the thought see MK XXV, 19-20. On manyante see Conze (1975), p. 10 ('fancy', etc.)

6 The Sanskrit is found in the Ratnakirtinibandhavali (ed. Thakur), p. 132 (with eva for etan in b). See also Advayavajrasariigraha (ed. Sastri), p. 42; Caryagiti (ed. Kvaerne), p. 102; Suklavidarsana (ref. in May, op. cit., p. 237, n. 840); Jnanasrimitranibandhavali (ed. Thakur), pp. 389, 464 (with etan in b), 555.

7 For sat (= Bodhisattva), see RA I, 45; also CS I, 2. That which is krtaka (samskrta, krtrima) cannot really be destroyed; cf. CS III, 6 ff.

8 See references to v. 7.

9 Allusion to the two kinds of nirvana: nirupadhisesa°, where klesa and skandha are abandoned, and sopadhisesa°, where the skandhas still remain. See MK XXV, 1 with commentaries; La Vallee Poussin in 1HQ IV, pp. 39-45.

10- In other words: samyagjnana (i.e. tattvajnana; cf. CS III, 47) destroys avidya (cf. MK XXVI, 11). This is true Arhatship (cf. krtakrtya, etc. in PED, p. 77), here and now (PED, p. 320), and there is no difference between nirvana and samsara (see above, v. 5; MK XXV, 20; PK '6').

13- MK XI, 1: sarimsaro 'navaragro hi . . . (see references in CPD, under anamatagga). Therefore one can only speak of a bhavacakra (see PK 1-5; RA I, 36; II, 7-15) under the law of pratityasamutpada, mayavat.

19 Sanskrit quoted (from Subhasitasamgraha) in the notes to the Vimalakirtinirdesasutra, p. 41, n. 7. Here the reading svabhave na yad utpannam has been emended to svabhavena yan notpannam (cf. Madhyamakavatara, p. 228) in accord with the Tibetan and with a quotation in the Advayavajrasarhgraha (ed. Sastri), p. 25.

20 See vv. 7-8 above.

21 Cf. SS 1. Inspired by Lankavatara II, 138 (often cited with variant readings).

22 The reading *saddharma (for the significance of which see SS 227b and the note to CS III, 22, above) is supported by a quotation of this verse in Kamalasila's Madhyamakaloka (Pek. ed. 5287, Sa, fol. 230a: dam pa'i chos).

23 On drsti, see vv. 14, 46-53; May, op. cit., p. 277, n. 1015.

24- On mays, see references in note to CS I, 3.

28 The same canonical allusion as in v. 35. Cf. Lankavatara III, 122.

29 Cf. MK XVII, 28 (Sarhyutta II, p. 178 ff., which is also the source of SL 66 ff.).

30 The Sanskrit cited in the Subhasitasarngraha, p. 385 (with tattve gavesina in b, which I have emended in accord with the Tibetan) and in Nyayaviniscayavivarana (ed. M.K. Jain) II, p. 17-18 (with gavesina in b and bhavagraho nivartate in d). On sarvam asti (i.e. skandha, ayatana and dhatu), see references in MCB V, p. 88, n. 1.

31 A similar verse appears in the Subhasitasamgraha, p. 46.

32 See MK XVII; SS 33-44; and SL, SS, RA, passim.

33 Cited and identified by La Vallee Poussin in his edition of the Panjika, p. 376.

34 Cited in Jnanasrimitranibandhavali (ed. Thakur), p. 545 and 405 (with variant readings °vijnane and yanti). The agama is Digha I, p. 223 (cf. RA I, 94); also Lankavatara III, 9. See also CPD, under uparujjhati.

35 The canonical passage is given in the Prasannapada, p. 41, 237: . . . etad dhi bhiksavah paramam satyam yad uta amosadharma nirvanam, sarvasarimskaras ca mrsa mosadharmanah. See Majjhima III, 245 and Akutobhaya ad MK XIII, 1.

36 On Marakarman, see SS 190b ff.; BS 96 with accompanying note.

37 Cf. v. 29; SS 64 (on kalpana/vikalpa/avidya); CS III, 21. Candrakirti glosses loka with nye bar len pa'i phung po rnams (25b). References in CPD II, p. 490.

38 Similarly RA I, 98 (cited in Prasannapada, p. 188; Aloka, p. 66).

39 The Sanskrit is found in the Panjika, p. 500. Compare vv. 7-8 and the references in the accompanying notes.

40- This and the following verses indicate that the Sarvastivadins lack true analytical insight (prajna). One must resort to vicara (cf. pariksa in the titles of the chapters of the Mulamadhyamakakarika) to see sunyata. Otherwise one is captivated by viparyasa (MK XXIII), giving rise to klesa, etc. See also SS 59-62.

45 Cf. RA II, 4: na satyam na mrsoditam. (Vajracchedika § 5)

46- The Sanskrit of these oft-quoted stanzas can be found in the Aloka, pp. 343-344 (with parijnatasya in 48a for parijna tasya; compare the Tibetan). For 48 cd see the references to v. 19, and cf. SS 21. For 46 in particular, see Digha II, p. 58.

49- This and following verses show some affinity to the Suttanipata, especially the Atthakavagga. See L.O. Gomez: "Proto-Madhyamika in the Pali Canon," PEW XXVI, pp. 137-165.

50 Cf. Suttanipata 919: ajjhattarih upasantassa n' atthi atta, kuto nirattarh va. On vivada, ibid., 863, 877, 912, 832, etc. See also Madhyamakavatara, p. 233.

51-- Ibid.

55 The Sanskrit is incorporated in Cittavi§uddhiprakarana 20 (cf. v. 5 above) with the variant reading rajyanti in a. It also occurs in the Suklavidar§ana (see MCB I, p. 395), with matsamah in b for madhyamah; compare the Tibetan.

58 Cf. Suttanipata 795: na ragaragi na viragaratto ...

59 Cf. MK XXII, 11: sunyam iti na vaktavyam ...

60 An allusion to Rupa- and Dharmakaya, respectively the result of punya- and jnanasarhbhara (the two accumulations of merit and wisdom). See RA III, 12-13 (cf. Madhyamakavatara, p. 62). The verse forms a parinamana; see RA IV, 90.

Sunyatasaptati

This text is in 73 verses (originally composed in the arya meter like the Vigrahavyavartani and the Pratityasamutpadahrdayakarika), accompanied by a commentary from the author's own hand (svavrtti). It is ascribed to Nagarjuna by Bhavya'79 Candrakirti,110 and Santaraksita.81 Testimonies anterior to these are found in the Akutobhaya82 and the *Dv5da§advaraka.83 Later on it is also referred to by Atisa.84 I have seen no references or allusions to the svavrtti, but as its prose style (in Tibetan, to be sure) is quite similar to the style of the commentaries on the Vigrahavyavartani and Vaidalyaprakarana, there is no good reason to impeach its authenticity. 115

The doctrine and scope of the Sunyatasaptati do not differ from those of the Mulamadhyamakakarika, to which it may be said to form an appendix,"6 as it partly summarizes its verses, partly introduces new topics and elaborates old ones. 117 Like the Mulamadhyamakakarika, it reveals no strict underlying structure of composition, but it may, as I have ventured, be divided into at least seven paragraphs.

For the study of the Sunyatasaptati I have had available several texts preserved in Tibetan, all of which are cited in the section on sources and variants in Part I.1`' The translations of the karikas included in the commentaries by Candrakirti and Parahita sometimes differ considerably - at times unhappily-from that given in Nagarjuna's svavrtti, and more often agree with the root text as it is found in the Tibetan Canon.89

As editions and translations of all the commentaries are expected, I have confined myself to an edition and translation of the root text. However, my translation of the karikas strictly follows the svavrtti, with only one or two exceptions, and should therfore be read in conjunction with the edition of the svavrtti given in Part II. Though I have consulted the commentaries of other authors, Nagarjuna's own remarks must of course remain the final authority in questions of interpretation.90

I present here the briefest possible summary of the text (based on the analysis given in the introduction to my Danish rendering of the verses with the svavrtti), followed by notes on the specific verses.

Summary

The dharmas exist only vyavaharava§at (i.e. sarhvrtitah), as yukti shows that paramarthatah everything is anutpanna. (1-6)

All entities (bhava) are pratityasamutpanna, or §unya. So nirvana is simply anutpada. (7-26)

Various aspects of bhava are shown to be relative. (27-32)

Karma is also §unya according to orthodox Buddhism. (33-44)

Refutation of the five skandhas, above all rupa. (45-57)

Avidya vanishes when it is understood, as shown, that there is really no bhava or the like whatsoever. (58-66)

Paramartha is simply §unyata, anutpada, and so forth. Since this is not generally realized, one must resort to satvrti with §raddha in order to comprehend it oneself.91 (67-73)

Notes on the Verses

1 In the words of MK XXIV, 8: dve satye samupa§ritya buddhanarn dharmade§ana; cf. VV 28; YS 30-33. For vyavahara in general, see May (1959), p. 221, n. 760. Here *lokavyavaharava§at equals the karyava§at of YS 33.

2 This verse about tattva (i.e., paramartha, etc.) summarizes MK XVIII, 1-7.

3 For a similar reason for anutpada, see VV 1, 21; MK I; XX. Due to the fact that things lack svabhava they are termed §unya. VV, passirn.

4 This refutes the three hypothetically possible subjects of origination: sat, etc. Really there are four kotis; see e.g. CS III, 23. Similar refutations in MK VII, 20; CS I, 13, and elsewhere.

5 Refutation of utpada as the first of the three sarhskrtalaksana; cf. MK VII, 1-2. While this verse corresponds to *Dvada§advaraka 26 (Taisho 1568, 167a23-24), the latter may have read *jatajatavinir- mukta (cf. MK II, 1) in pada c.

6 Again, utpada is absurd because the notion of hetu (i.e. to utpada) is untenable. See MK XX; RA I, 47: pragjatah sahajata§ ca hetur ahetuko 'rthatah I prajnapter apratitatvad utpatte§ caiva tattvatah II

7 Things (bhava) are also empty because they cannot be indicated (animitta) in terms of numbers (sarimkhya), since numbers also are pratityasamutpanna. Here the concept of eka/aneka seems quite concrete, so that eka = ksana or paramanu. Cf. RA 1, 67-71.

8 Nor can citta (sems) be called eka or bhinna (i.e. aneka) because, as we shall see, its 'content' (i.e., duhkha due to avidyadi) is in fact ajata. This verse is 'quoted' at *Dvadasadvaraka 2 (160a22-23).

9- The four viparyasas (see MK XXIII) do not exist in themselves. Hence avidyadi, which is based on them, does not exist either.

11- Again, avidyadi are anutpanna (i.e. sunya) because they are pratityasamutpanna (in the sense of MK XXVI, 1-12 and/or PK 1-5), pitaputravat (cf. VV 49-50). Thus sukha and duhkha (compare v. 8) are no more real than experiences in a dream (cf. CS I, 17; III, 5).

15- In fact, all the laukikasarnvyavahara (see MK XIV, 6-40; VV 70; v. 1 above) are only possible because they are pratityasamutpanna.

17- The various forms of bhava (svabhava, parabhava, abhava and bhava as such) are only conceivable in mutual dependence. They do not occur independently. Compare MK XV For v. 18 in particular cf. MK XXIV, 1; XXV, 1-2. The Akutobhaya ad MK XXI, 6 quotes 19-21 as being from the Sunyatasaptati. *Dvadasadvaraka 20 (164b27-28) seems to be identical with SS 19.

21 Acceptance of bhava would also imply sasvatocchedagraha. Cf. May, op. cit., p. 213, n. 720; 111 XXIII, p. 179, n. 58 (cf. ibid., p. 178, n. 9); MK XXI, 14. The verse is quoted in Madhyamakalarhkaravrtti, Pek. ed. 5285, Sa, fol. 75a (with Catuhsataka X, 25 and RA 1, 60 to the same effect).

22 The notion of sarimtana does not prevent sasvatocchedagraha. Cf. v. 19; MK XVII; XXI, 15-21. This, of course, is the case only paramarthatah. Cf. MK XXVII, 22; Catuhsataka X, 25.

23- Since there is no bhava, etc., nirvana cannot be defined as (bhava)nirodha, or abhava. In fact, utpada and nirodha are sheer illusions (cf. MK XXI, 11 and Larikavatara X, 37; MK XXV; RA I, 42; SL 105, 123). Thus Nagarjuna's notion of nirvana does not incur sasvatocchedagraha.

27- Again, bhava in its various forms cannot be established by means of laksyalaksana because they are asiddha (see MK II, 21). Cf. MK IV, 7; V; CS 1, 12; *Dvadasadvaraka 18-19 (163c16-17; 164a10-11).

29 This refutation of kala is a summary of MK XIX. See also *Dvadasadvaraka 25 (166c21-22); Catuhsataka XI.

30- Sari►skrta and asarhskrta cannot be established because their three laksanas (utpada, sthiti, bhariga) cannot be established as either eka or aneka, etc. See MK VII and *Dvadasadvaraka IV (162c-163c13).

33- What follows is a rather lengthy treatment of karma according to Madhyamaka. 33 summarizes MK XVII, 1-10. The remaining verses explain why, paramarthatah, karma is sunya and how it is pratityasamutpanna: Vikalpa (cf. v. 64) in the form of aharhkara (cf. RA I, 27-35) generates klesa (cf. MK XXIII, 1; XVIII 5), which again gives rise to karma, which finally conditions one's deha (MK XVII, 27) or rebirth (janma; see RA I, 35; II, 24). This cyclic process (cf. PK 1-5) can only cease through cognition (jnana, darsana, etc.) of

tattva; that is, of sunyata. SS 40-42 rec. by La Vallee Poussin, Prasannapada, p. 330, n. 1. The Buddha's desana (v. 44) varies, as it depends upon sattvasaya. See MK XVIII, 6; BV 98-99; RA IV, 94 - 96; YS 33.

41 Is this verse a later interpolation?

44 An allusion to satyadvaya, the two truths.

45 In vv. 45-54 the author refutes the existence of rupa, which, sarihvrtitah, is varna and sarhsthana (see v. 50). First, rupa is unreal because it is neither one with the mahabhuta nor different from them. Similarly MK IV, 1-5.

46 Again, the mahabhuta cannot be established as eka or aneka (RA I, 83-89). So rupa cannot be bhautika. Cf. RA 1, 99; CS I, 5.

47 One cannot infer the existence of rupa from its liciga. This means, I assume, that bhautika cannot e.g. be subtle, as it is derived from bhuta that must be gross. See RA 1, 90; Pancaskandhaprakarana, p. 2. If, on the other hand, rupa really did exist (as the Abhidharmika contends), it could not be without linga (i.e. it could not change its lir ga under the influence of the mahabhuta).

48 Here I take buddhi in the sense of caksurvijnana (cf. the use of ghatabuddhi at VP 16-19). Since caksurupe pratityaivam ukto vijnanasarimbhavah (RA IV, 55), such a buddhi is med pa; i.e., sunya. So it cannot perceive rupa, to which a similar argument applies. Moreover, buddhi would have to perceive itself (which is absurd) in order to perceive other things (i.e. rupa). Cf. MK III, 2 (which must be understood in the sense of Catuhsataka XIII, 16); RA IV, 64.

49 Again, buddhi cannot perceive rupa/visaya, for being ksanika, objects are never samprata. A buddhi which has atita or anagata as its object is vyartha. See RA IV, 5657.

50 That rupam dvidha varnah samsthanarh ca is well-known; cf. e.g. Amrtarasa, p. 115; Pancaskandhaprakarana, p. 4. See also Catuhsataka XIII, 7.

51 Similarly Catuhsataka XIII, 17.

52- As each of the twelve ayatanas cannot fulfill its respective function in itself it lacks svabhava and is sunya, for akrtrimah svabhavo hi nirapeksah paratra ca (MK XV, 2). Cf. MK III.

54 The commentaries to this verse are far from exhaustive. But see RA IV, 52-54. Since each of the six sparsayatana (= indriya, for which see the references in CPD II, p. 129) can have only one object (artha/visaya) at a time (RA IV, 52; Catuhsataka XI, 18), the senses and their respective objects, taken pratvekam, must be vyartha (RA IV, 54).

55 There can be no samnipata (i.e., sparsa: MK XXVI, 5) between indriya, visaya, and vijnana, since as shown (see also MK XIV) none of the three exist by themselves. Hence they cannot come together. Thus it is only sarhvrtitah that one can say sparsac ca vedana sarimpravartate (MK XXVI, 5).

56A refutation of the fifth skandha, its objects, and its agent. Similarly CS I, 10; BV 26-56; Catuhsataka XIII, 23. Cf. CS III, 50.

58 Verses 58-61 argue that the four perverted views, the source of avidya (see vv. 10, 62), do not exist paramarthatah. Since the concept of bhava is untenable (as shown in vv. 7, 17 ff.), nothing can really be either nitya or anitya, etc. The verse is quoted in Madhyamakalamkaravrtti, loc. cit., 72b: thams cad rtag min mi rtag pa ang I I ci yang med de rtag de bzhin I I dngos yod rtag dang mi rtag par I I 'gyur na de ni ga la yod II.

59- The klesas are- sarhvrtitah -born from the perverted views (MK XXIII, 1). But as experience shows (cf. BV 19-20; Catuhsataka VIII, 2-3), the perverted views must be sheer vikalpas. This implies that a vikalpa really has no definite object before it. Thus, paramarthatah, without an object a vikalpa is simply nothing.

62 Now that avidya has been deprived of its basis, the eleven arigas based upon avidya also vanish, QED. Cf. the identification of avidya with pinelasarimjna, etc. (= viparvasa) in the Salistambasutra, quoted in the Prasannapada, p. 562.

63- So avidya is simply lack of awareness of the universal law of pratityasamutpada. See MK XVIII, 9-11. It is, as the svavrtti to v. 64 says, brten pa'i dngos por mngon par zhen pa dang lta ba dang rtog pa dang 'dzin pa. We may add bhavabhavaparamar§a, RA I, 42; bhavabhyupagama, YS 46. See the Dhammasarngani, p. 213 for these equivalents (. . . gaha, patiggaha, abhinivesa, paramasa, vipariyasaggaha ...)

65-- When one realizes that bhava, etc. are §unya; that they lack svabhava and are like illusions, etc., avidya and the rest vanish. This amounts to paramartha. Cf. MK XXVI, 11; CS III, 36 ff.

69- However, as long as one has not yet realized paramartha, one must have §raddha (cf. RA I 5-6) and rely on vyavahara (cf MK XXIV, 8-10; BV 67). In this way is nirvana; i.e. ragadvesa- mohaprahana (°ksaya) (see SS 221a4, quoting Samyuktagama; cf. Sarimvutta IV, p. 251 ff.), approached and attained (cf. MK XXIV, 10).

Vigrahavyavartani

This text is ascribed to Nagarjuna by Bhavya,92 Candrakirti,93 and S5ntaraksita,94 and later testimonies are also known.95 It is written in the arya meter and provided with a svavrtti in a simple and clear prose, but not without some tiresome pedantry.96 The Vigrahavyavartani is extant in Sanskrit,97 Tibetan, and Chinese, and has often been translated into modern languages.98

Like the Sunyatasaptati, the text was probably composed later than the Mulamadhyamakakarik5.99 I follow Candrakirti in holding that it, together with the Sunyatasaptati, forms an appendix to the opus magnum) °' Its scope-in accord with the prevailing rules of debate10' - is to defend Nagarjuna's thesis that all things are empty, because they lack own-being: like, for instance, a phantom. This is done on a relative (sarhvrtitah) and absolute (paramarthatah) level.'02

The available sources, cited in Part II, are from the Tibetan, Chinese, and Sanskrit. The Sanskrit recension is an excellent piece of work, perhaps "the possibly nearest approximation of Nagarjuna's original text." Still, the other versions, and particularly the commentary found in the Tibetan, provide variants that cannot be objectively eliminated. I have regarded it as being of some use to offer a critical edition of the Tibetan translation of the root verses - which is the best such translation, ancient or modern - as well as a slightly revised edition of the verses given in the Sanskrit edition of Johnston and Kunst, which is based in turn upon the editio prirueps of Rahula Sarnkrtyayana.

I present here a brief review of the closely-knit and partly implicit arguments of the text, since they have not been clearly articulated in the existing translations. 103 The basis for the analysis is a consideration of the objections offered against Nagarjuna, followed by his replies.

Objections

Nagarjuna's initial thesis is that all things are empty. The opponent (real or imagined) takes this to mean that Nagarjuna denies everything, and thus attempts to point out various contradictions in this attitude:

1 If everything is empty as Nagarjuna claims, his statements must either be empty - but then they cannot negate own-being (v. 1) - or (atha) non-empty (sasvabhava)-but this would imply an inconsistency (vaisamikatvam) and Nagarjuna would have to abandon his initial thesis (that all things are empty) (v. 2).

2 Again, Nagarjuna cannot support this thesis with an example, sabdavat, because that would imply the acceptance of something real; that is, non-

empty (v. 3).

3 Besides, Nagarjuna cannot refute the opponent's refutation of Nagarjuna's thesis, because, according to Nagarjuna himself, everything, including Nagarjuna's thesis, can be negated (v. 4).

4 Before Nagarjuna can deny things, he must accept (some of) the pramanas thanks to which he obtains his neganda, and this implies a self-contradiction (vv. 5-6).

5 Nagarjuna's standpoint is also antagonistic towards authoritative teachers of Abhidharma. Thus he is in conflict with agama (vv. 7-8).

6 If there is an absolute lack of own-being, what could be said to lack own-being? Of course the term 'lacking own-being' must refer to something manifest. Otherwise (atha) own-being must be totally transcendental! (vv. 9-10).

7 Any negation implies that a real negandum is accepted. Otherwise (i.e., if an unreal negandum could be negated), negation would establish itself endlessly without words, which is absurd (vv. 11-12). Even if the possibility of negation of an unreal negandum be granted, however, this would have to imply the reality of the misconception of the negandum as real (vv. 13-14), for otherwise (i.e., if there is no misconception, etc.), there is also no negandum, etc.! In other words: own-being exists (vv. 15-16).

8 Again, Nagarjuna's thesis that all things are empty cannot be proved by the reason he advances; namely, that it is due to their lack of own-being. For, as Nagarjuna himself maintains, there is no own-being to be negated. And of course a reason for one's statements must be advanced, otherwise the opposite standpoint might just as well be maintained (vv. 17-18). On the other hand, if Nagarjuna feels inclined to accept the reason (hetu, gtan tshigs); namely, existence of own-being, he once again encounters a selfcontradiction (v. 19).

9 Finally, Nagarjuna's arguments have boomeranged-there is no period of time in which Nagarjuna can negate. Hence own-being is a fact. 104

Replies

Before replying to the objections, Nagarjuna restates his position: All things are empty (v. 21), because they only exist in mutual dependence (v. 22): like, for instance, a phantom (v. 23). Note that Nagarjuna argues samvrtitah in vv. 21-26. Now come the replies.

1 Since his statements, like everything else, are empty, he is not at all guilty of inconsistency or anything like it (v. 24).

2 The example alleged is not acceptable to Nagarjuna. Hence he commits no drstantavirodha (vv. 25-26). A good example would be one which shows how one phantom eliminates another (v. 27). But in another sense (atha va = paramarthatah) the sound adduced in the example does not exist. (It is, of course, empty like everything else.) (v. 28).

3 Nagarjuna has no thesis (i.e., paramarthatah). So he cannot possibly contradict his own thesis (v. 29).

4 No, Nagarjuna accepts no pramana (i.e., paramarthatah) (v. 30), because pramanas cannot be established (v. 31), either by other pramanas (v. 32), without pramanas (v. 33), or by themselves. This is so partly because the example (one of Nagarjuna's favorites) to support this thesis is unwarranted (vv. 34-39), and partly because it would imply that they were independent of their respective objects (prameya) (vv. 40-41). On the other hand pramanas cannot be established by prameyas (vv. 42-45), nor are they mutually establishing, like a father and his son (vv. 46-50). So pramanas cannot be established at all, QED (v. 51).

5 All the concepts of Buddhism are also empty, but they are efficacious, which could not be if own-being existed (vv. 52-56).

6 To Nagarjuna not only the object referred to but also the term referring to it lack own-being (v. 57). Besides it is absurd, on the opponent's own premises, to speak of an nonexistent name (v. 58). Again, names like everything else are empty, as shown (v. 59). And of course Nagarjuna does not acknowledge a transcendental form of own-being (v. 60).

7 If the opponent thinks that negation must always have something real as its negandum, he obviously accepts emptiness (v. 61) or else he must give up this thesis (v. 62). As far as Nagarjuna is concerned he does not negate anything (as this would presuppose the acceptance of neganda) (v. 63). He merely tries to suggest or indicate (jnapayate) the absence of own-being (vv. 64-67) .105

8 Similarly there is no own-being lacking as a logical reason to be negated in support of Nagarjuna's thesis (v. 68).

9 On the contrary! Since there is never any own-being, Nagarjuna's 'negations' are valid at all times! (v.69).

Thus it has been shown that 'emptiness' is consistent not only with the demands of logic but also with the practice of Buddhism (v. 70). The text concludes with a final salutation to the Buddha. '()6

Vaidalyaprakarana

This work, which is in 73 sutras with a svavrtti, is extant only in Tibetan.107 References to it are found in Bhavya108 and Candrakirti,109 but I have never found it quoted.The Vaidalyaprakarana has not received the attention its historical importance and enjoyable style entitle it to.110

Judging solely from the text itself, the style and tenets would indicate the same author as for the Vigrahavyavartani, the work with the closest parallels of all those ascribed to Nagarjuna. The introductory stanza indicates its scope: "In order to put an end to the arrogance of those logicians (tarika) who out of conceit regarding their knowledge are keen to debate, I shall grind them to little pieces.""

Who these sophists are and in what their conceit consists is made clear when Nagarjuna begins by quoting the following well-known verse, Nyaya-sutra (NS) I.1.1: "pramana - prameya - samsaya - prayojana - drstanta - siddhanta - avayava - tarka - nirnaya - vada - jalpa - vitancia - hetvabhasa - cchala - jati - nigrahasthananam .... "

In the following seventy-three sutras and in their commentary Nagarjuna proposes to split and crush these sixteen basic concepts (padartha) one by one.112

Analysis

paddrtha 1 and 2: pramana-prameya (sutras 1-19)

Nagarjuna's initial pratijna is that pramana and prameya are inseparably joined (misra) (s. 1) and therefore they cannot be established (siddha) per se (svatah) (s. 2). The opponent allows that they are correlates, but thinks all the same that they can establish each other. Therefore Nagarjuna must refute the three ways in which this could hypothetically come about: Neither sat, asat, nor sadasat can enter into relation. This is of general application, including, of course, pramana prameya (s. 3). If the opponent insists that everything is established by pramanas, then this must either include the pramanas as well- but this leads to anavastha - or else exclude the pramanas - but this leads to pratijnahani (s. 4) (cf. VV 2).

But the opponent persists in maintaining that pramanas are selfestablished because they "illuminate" themselves, pradipavat (s. 5) (cf. NS II.1.'19). Nagarjuna rejoins that the drstanta is unhappily chosen, since a lamp cannot possibly illuminate itself or anything else, whether it is in contact (prapta) with its object or not (ss. 6-10).113 Besides, pramana-prameya are traikalyasiddha (s. 11).114 The opponent's reply - so is Nagarjuna's pratisedha (s. 12, equivalent to

NS 11.1.12)-makes Nagarjuna triumph: If the opponent thinks that Nagarjuna then instead maintains his pratisedha, and if the opponent accepts this, then he eo ipso accepts that pramana-prameya are pratisedhya ("deserve to be negated"). But then all disputes (vivada) are settled in a flash (s. 14)! (cf. ss. 1-2). But actually Nagarjuna accepts neither a pratisedha nor a prati- sedhya-he merely tries to indicate the absence of own-being (cf. VV 64).

The opponent still insists that the pramanas exist because they provide correct understanding (s. 16). When Nagarjuna asks how one can be sure that prameya exists independently of buddhi (i.e., how one can avoid the position that is associated in Western philosophy with Bishop Berkeley: "To be is to be perceived") the opponent claims that the ghatabuddhi is pramana, whereas the jar as such (ghata eva) is prameya (s. 17). But, replies Nagarjuna, the opponent recognizes that buddhi arises indriya-artha-sarimnikarsat (= NS 1.1.11 and 1.1.15). And since the ghata must be a specific pratyaya beforehand, buddhi cannot be pramana, and the ghata is not prameya (s. 18). Besides, the opponent himself (= NS 1.1.9, but cf. ibid., 11.1.16) categorizes buddhi as pramana, not as prameya (s. 19).

padartha 3 and 4: samsaya and prayojana (sutras 20-23)

Could Nagarjuna's treatment of pramana-prameya not give rise to some doubt (sat§aya)? No, there is nothing to be in doubt about: neither that which is comprehended, which is a fact (sat), nor that which is not comprehended, which is null and void (asat) (s. 20). Even if the opponent finds lack of decisive characteristics (visesa) (in dubitandum) to be the cause of doubt (s. 21) (cf. NS 1.1.23), the same argument also applies here (s. 22). But may one not be uncertain about a prayojana? No, for the opponent himself maintains that "yam artham adhikrtya pravartate tat prayojanam" (= NS 1.1.24), and the object can only be sat or asat, hence not an object of doubt.

padartha 5: drstanta (sutras 24-30)

If the opponent objects that there are examples of things that serve a purpose (prayojana), such as sand, Nagarjuna's refutation remains the same as before (ss. 24-25). Besides, there is no (drsta-)anta because there is no adi or madhyama (s. 26). Still the opponent (cf. NS 1.1.25) maintains the possibility of a drstanta that may be either sadharmya or vaidharmya. But Nagarjuna rejoins that neither that which is sadharmya to what it is supposed to exemplify (e.g., fire of fire) nor that which is vaidharmya - whether it be totally or only to some extent - can serve as drstanta (ss. 27-30).

padartha 6: siddhanta (sutra 31)

When Nagarjuna claims that everything is asiddha he must himself accept siddha-anta. But the answer is no: Without a siddha-adi how can he accept a

siddha-anta?

padartha 7: avayava (sutras 32-48)

First (ss. 32-39) the five members of the syllogism are refuted in general: Since they are not subject to a whole (avayavi) (s. 32) or parts of an independent group (samuha) (s. 33), and since if they were one with the avayavi they would be identical (for if they were different there would be six) (s. 34), and also because they are traikalyasiddha (s. 35) (cf. NS 11.1.8), the avayava are not established. But the opponent finds that the five avayava can operate together, like cotton threads: A single one accomplishes nothing, but many combined into one can tether an elephant (s. 36). No, comes the reply: the individual threads are sadhyasama. What cannot be achieved by a single vandhya or jatyandha cannot be achieved by any number of them (s. 37) (cf. Mahabhasya I, p. 31). And even if it be granted that they might do so by working simultaneously, the five avayava never occur simultaneously as a single avayavi (s. 38). Besides, before the avayava can prove anything they themselves must be proved; namely, by other avayava, and so on ad infinitum (anavastha) (s. 39).

Next (ss. 40-48) the five avayava are refuted one by one. A pratijna is impossible since it is neither identical with nor different from its hetu (s. 40). A hetu is impossible since either it must have another hetu and so forth ad infinitum, or else a hetu is present without a hetu. But that is absurd and would lead to total confusion (s. 41) (cf. VV 17-18). Since there is no pratijna, hetu, or drstanta, the other two avayava, upanayana and nigamana, lapse as well (s. 42). Even if a pratijna could be established without a hetu, that would mean that the other three members were established without a hetu (s. 43). Again, if proof were due to a hetu, then a drstanta would be superfluous (s. 44), and if not, then the hetu would be futile. But in that case drstanta, etc. would be superfluous all over again (s. 45).

The opponent's specific pratijna, that atman is nitya, amurtatvad aka§avat, is refuted (s. 46). Further, since pratijna and hetu can only be denominated successively, a pratijna cannot be a pratijna to its (coexisting) hetu, and vice versa (s. 47).

But when Nagarjuna denies all avayava, does he not implicitly accept a pratijna, and accordingly the four remaining avayava? No, since there is no pratijna, for prati and jna must be enunciated separately one after the other (s. 48).

paddrtha 8: tarka (sutra 49)

This cannot be sanctioned either. Neither the artha that is jnata nor the artha that is ajnata can be its object.

padartha 9: nirnaya (sutra 50)

This is also impossible. Dravya, sat, eka, etc., which would serve to fix something definitely, are neither identical, nor different, nor both.

paddrtha 10: vada (sutras 51-55)

Surely Nagarjuna must accept the concept of debate (vada)! No, because abhidhana and abhidheya ("the issue under debate") cannot be established-they are neither eka nor aneka (s. 51). Nor can they alternatively be connected by a definite nama-artha-sarhketa (which would, incidentally - devanampriya - imply that the artha of the opponent's 16 padarthas [cf. NS 1.1.11 should not be taken more seriously than the significance of names such as Devadatta or Indragupta), because the very fact that any word can function as a synonym or homonym of virtually anything115 excludes any definite relationship (nges pa, niyama) between nama and artha (ss. 52-54). Nor can they belong to one another. Thus the preconditions of vada are absent (s. 55).

padartha 11 and 12: jalpa and vitanda (sutra 56)

These two concepts are refuted in the same manner as vada.

padartha 13: hetvabhasa (sutras 57-66)

Everything that Nagarjuna says is hetvabhasa, and thus incapable of refuting anything! No, answers Nagarjuna, neither by being sadharmya nor by being vaidharmya with the actual hetu can hetvabhasa come into question (s. 57). If a hetvabhasa is qualified as a hetu that is savyabhicara (cf. NS 1.2.4), this is mistaken. Neither the hetu that is sadhyasadhaka nor the one that is not can rightly be classified as savyabhicara (s. 58).

The opponent insists that a hetu may be savyabhicara (i.e., in the sense of anaikantika; cf. NS 1.2.5). Thus amurtatva can serve as hetu, now to akasa, now to karma (s. 59). No, comes the reply: These are two different types of amurtatva, as it may prove the nityatva of one thing and the anityatva of another. Consequently the hetu adduced during dusana and sadhana is not in itself savyabhicara (s. 60). Again, there can be no hetu which is savyabhicara in relation to the sadhya, for as things occur instantaneously, sadhana and dusana are not concurrent with sadhya and dusya (s. 61).

The opponent now suggests that every hetu discarded by Nagarjuna is, if not savyabhicara, at least contradictory (viruddha) (s. 62) (cf. NS 1.2.4). No, for how can two utterances be conflicting? It is obvious that when the first statement is being formulated, the second has not yet occurred. They can only be conflicting if they are simultaneous. And yet simultaneous statements cannot be conflicting either, since it is impossible for proponent and antagonist to put forward charge and rebuttal at the same time (s. 63).

The opponent next proposes that a hetu which is kalatita (cf. NS 1.2.4 and

1.2.29) does in fact constitute a hetv-abhasa. Nagarjuna disagrees, for a previous basis for something present cannot, by reason of being past, be a basis for anything present, which does not yet occur (s. 64). One had better not play fast and loose with past, present, and future, for all normal intercourse will then be suspended (s. 65)! Besides, since what is previous is past and gone, a hetu localized there cannot form the basis for anything in the present time (s. 66).

padartha 14: cliala (sutra 67)

But all Nagarjuna's statements are simply conscious distortions of the meaning of the opponent's words! (vacanavighata; [cf. NS I.2.10]). Oh, no! If this is the charge, then any attempt at critical aloofness or disagreement would be distortion.

padartha 15: jati (sutra 68)

The concept of jati is impossible. Without jata, ajata and jayamana, jati is precluded. 116

padartha 16: nigrahasthana (sutras 69-71)

Nagarjuna is now blamed for having incriminated himself through repetition (punarvacana; [cf. NS V.2.14 and V.2.15]). But Nagarjuna does not plead guilty, as what is supposed to have been repeated is neither identical with nor different from what it repeats (s. 69). In any case a nigrahasthana does not exist, either when the charge has been made made or when it has not yet been made (s. 70). As for the third possibility, one is not convicted on any count as long as one is still being prosecuted, any more than one is trussed before the final knot is tied (s. 71).

Now that the 16 padarthas have been made the objects of negation (pratisedhya), pratisedha is also rendered impossible (s. 72). Hence there is no abhidhana and no abhidheya, and therefore one cannot distinguish between nirvana and apavarga (s. 73).117

Herewith Nagarjuna has, as he foretold at the outset, crushed the arrogance of the heretics. The text has proceeded according to the principles that are known from Nagarjuna's other works (that ultimately nothing can be conceived as eka or aneka), but with a wit and virtuosity not met with elsewhere.

Pratityasamutpadahrdayakarika

As I have had occasion to note elsewhere, Pratityasamutpadahrdayakarika 2-'6' is quoted and ascribed to "acarya" (i.e. Nagarjuna) by Bhavya. Other quotations also occur. """ An apparent piece of counter-evidence to accepting Nagarjuna as author is provided by the fact that one of the Chinese versions (Taisho 1651) attributes the Pratityasamutpadahrdayakarika and its Vyakhyana to a certain Bodhisattva called jing yi, 'Clear Mind'. But if we take this as a somewhat interpretive rendering of Sanskrit *Sumati or the like (on the basis of the Tibetan blo gros bzang po, which, on the authority of Santaraksita and Kamalasila, is known to have been another name of Nagarjuna)-or perhaps merely an epithet, as sudhi, dhimat, etc. are stock terms for Bodhisattvas, we may conclude that the Pratityasamutpadahrdayakarika is ascribed to this author by all sources known to us. 119

Internal evidence is provided first of all by a closely related passage: BV 59-63. RA I, 29 ff.; SS 34, 37; MK XVII, 27; XVIII, 5; XXIII, 1; and VS '6' are to the same effect. Moreover, the agama that inspired the Pratityasamutpadahrdayakarika is the same as the one behind e.g. RA V, 41-60; namely, the Dasabhumikasutra (also quoted in SS 249b7).

Though Nagarjuna does not show any special originality in the Pratityasamutpadahrdayakarika, the theory expounded here is of vital importance to him, inasmuch as it marks an exegetical attempt to reconcile the traditional dvada§ar gah (twelve-membered) pratityasamutpada with the sunyata doctrine.120

On the one hand we have the twelve sectors avidyadi. The purpose of this formula is clearly to explain the genesis of duhkha, no matter how obscure it may seem in details. In the Abhidharma avidya and samskara are generally assigned to the past, vijnanadi to the present, and jatyadi to the future. This is also the interpretation tacitly endorsed by MK XXVI.

However, the formula should also be understood in another sense, so as to accord with Nagarjuna's opinion that strictly speaking; i.e., paramarthatah, it is not rational to admit of purvaparasahakrama (see MK XI, 2). In order to do so the twelve sectors are first reduced to three groups. Thus avidya, trsna and upadana constitute kle§avartman, while samskara and bhava make up karmavartman. The remaining seven are duhkhavartman (in other sources, e.g. RA I, 35, called janman).

By adopting this scheme from the Da§abhumikasutra and various works of Abhidharma, Nagarjuna has paved the way for introducing his notion of bhavacakra (or sarnsaramandala; RA I, 36). It has three phases preceding and succeeding one another from time to time without beginning: vikalpa (or

aharnkara, or simply kle§a; SS 34, 37), karma (RA I, 35), and finally janman (ibid.).121

Moreover, these three aspects may be reduced to two, hetu and phala (RA I, 38; VS '6'); i.e. (and here we have to resort to other sources for a helping hand-see references at notes to BV 59-63) avidya, samskara, trsna and upadana. In short, k1e§a and karma are hetu, whereas the remaining ahgas are phala. Now the author has achieved his initial purpose: Being hetu-phala, the "entire world" (i.e., the five skandhas; cf. note to BV 66) are pratityasamutpanna; i.e., §unya, like illusions.

Thus, in the end, the "hrdaya" of pratityasamutpada amounts to the nairatmyavada specific to Mahayana: Not only is there no sattva (= pudgala), but the skandhas are also empty, being neither one nor many (cf. MK II, 21).

We shall find occasion for a full discussion of this important topic.

*Vyavaharasiddhi

According to the Tibetan historian Bu-ston, Nagarjuna wrote a work called Tha snyad grub pa, or *Vyavaharasiddhi, in order "to show that though there is no svabhava in the ultimate sense (paramarthatah), still laukikavyavahara (worldly convention) is justified sarhvrtitah ...."122

The credibility of this has been disputed. 123 I have failed to detect any references to such a title in any of Bhavya's or Candrakirti's writings or in any other Indian sastra written prior to these. However, in his Madhyamakalarihkaravrtti Santaraksita quotes six verses124 the source of which is mentioned by his pupil Kamalasila (who adds an exhaustive commentary): They hail from Nagarjuna's *Vyavaharasiddhi.125

If we consider the content and style of this fragment, it becomes clear not only that it displays very close parallels to other passages in Nagarjuna's authentic works, but also that one would beforehand have expected the author to express himself in more detail on this topic, clearly of paramount importance to him. 121,

Thus I do not hesitate to accept this fragment as a genuine quotation from Nagarjuna's lost *Vyavah5rasiddhi.121

The argument: Though all phenomena, such as mantras, etc., arise dependently and thus are neither existing nor non-existing, they are nonetheless efficacious. Likewise all internal and external phenomena arise dependently. Though they are thus mere metaphorical concepts, the Buddha has formulated his dharmas with a specific practical purpose (sarimdhaya); namely, *nairatmyavataratah.121

Notes on the Verses

1 Kamalasila introduces his commentary (Panjika, 123a5-124b7) by stating the purport of this text: sngags clang sman dang sgyu ma'i dpes chos thams cad rten cing 'brel par `gyur ba nyid kyi gtan tshigs kyis don dam par yod pa dang med pa nyid las yang dag par 'das par sgrub par byed do. For pada c see ibid., 123b2: 'gags pa zhes bya ba ni rang gi ngo bo las nyams pa zhes bya o. In pada d the vrtti (69b2) reads de ni med pa yin, which I have corrected in accord with Panjika 123b4: de ni med pa'ang min. Though a mantra, being sunya, neither is nor is not, it is still generally acknowledged to be efficacious (cf. vidya, MK XXIV, 11). I have edited Kamalasila's commentary and discussed VS more fully in "Nagarjuna's Vyavaharasiddhi," in Proceedings of the Csoma de Koros Symposium, Velm/Wien, Sept. 13-19th, 1981, Vienna 1983, pp. 147-159.

2 Similarly RA II, 10-14 compares loka to a mayagaja. They only exist

vyavaharatah, not paramarthatah. See also CS III, 29.

3 The notion of pratityasamutpada excludes asti and nasti; cf. e.g. YS 1. Consciousness (vijnana) being ilambika/alambanaka (dmigs par byed pa) only arises caksurupe pratitya, RA IV, 55; SS 56; MK XXVI, 4). I take de la in pada c as vyavaharatah (i.e., according to Abhidharma), but Kamalasila does not gloss it.

4 That is, as a result of karmaklesaksepa (cf. May, op. cit., p. 253, n. 908; MK XVII, 27; SS 37) one who is sopadana (i.e. sasrava, Panjika 124b2; cf. MK XXVI, 7) obtains bhava (i.e. the five skandhas, MK XXVI, 8). Similarly for all twelve bhavangas; see v. 5. In pada c I understand gzugs as catvari mahabhutany upadayarupa (cf. MK IV; RA IV, 58, 60), but Kamalasila is silent.

5 The twelve bhavangas (MK XXVI; PK, 1-5; By, 59-63); i.e., adhyatmikapratityasamutpada, like all other dharmas (including bahyapratityasamutpada), only exist samvrtitah (vyavaharatah). But they are necessary for understanding paramartha (cf. MK XXIV, 8-10; YS 33; SS 1, 69; BV 67). It is only for this reason that the Buddha has taught them. Or, as Kamalasila puts it (124b6): bdag med pa la 'jug pa'i phyir skye ba la sogs pa bstan to.

6 This verse (124b7): mjug bsdud do (upasarhharati). Note that (124b7) gnyi ga zhes bya ba ni rgyu dang 'bras bu'o, which I understand in the light of PK 15; RA I, 35 - 38, etc. See my note to BV 59-63 for details (five afigas are hetu, seven are phala).

Sutrasamuccaya

This compilation or anthology of Sutras (mainly Mahayanasutras) is ascribed to Nagarjuna by Candrakirti'2' and S5ntadeva.'30 Some quotations are given in Kamalasila's Bhavan5krama.13' Otherwise it is only available in Tibetan and Chinese translations.'32

Like the *Bodhisarimbhara[ka] and Suhrllekha, the Sutrasamuccaya is an exposition of Mahayana as a duskaracarva strictly yathagamam. It is addressed to Bodhisattvas, pravrajitas as well as grhasthas (as are the Ratnavali, *Bodhisambhara[ka], and Bodhicittavivarana).

That Nagarjuna should have felt the need to present an authoritative selection of Mahayana texts is only what one would expect, not only because he himself is one of the earliest and certainly the foremost exponent of that school, but also, as we gather from RA IV, 67-98, in his day Mahayana still met with severe criticism from various quarters, above all, it seems, from the 'orthodox' Sravakas.

On the whole the Sutrasamuccaya is a most significant document for at least two reasons. First of all the abundance of quotations from Mahayana scriptures at such an early date lends it a historical value that future translators and editors of these Sutras are bound to take into account. Secondly the outspoken religious convictions found in the Sutrasamuccaya contribute considerably to our understanding of the author himself.

As the Sutrasamuccaya is intended to expound Mahayana in the words of agama we must not expect to discover much of a more philosophical interest. Still, at least one section -that on embracing the saddharma - has particular bearing on prajna. Here we find some of the agamas which most certainly inspired Nagarjuna to his concept of sunyata and induced him to provide arguments (yukti) to that effect.

In its extent the Sutrasamuccava falls only a bit short of that of the remaining authentic writings. Thus I must abstain from translating or paraphrasing the entire text, the more so since a version of the Sutrasamuccaya is expected from the hand of Bhikkhu Pasadika (who also edited the text [Copenhagen 1989]).

Still, for our purpose this need not be deemed a serious drawback, inasmuch as the compiler himself has arranged his selections from no less than 68 (collections of) Sutras under 13 main headings, summarizing the topics dealt with in the Sutras cited.

I shall therefore confine myself to extracting these 'headings' from the body of the text and presenting them in their Tibetan version. In addition, I subjoin a list of the titles of Sutras from which Nagarjuna has drawn his selections.'33 I

have reconstructed the Sanskrit titles in close agreement with the Tibetan version. Though the reconstructions offered in a few cases do not correspond exactly to the title under which the Sutra is generally known (i.e. from other quotations, colophons, etc.) I believe they may with few exceptions easily be located in the Chinese or Tibetan Tripitaka (most conveniently by consulting Hohogirin, Fascicule annexe: Repertoire du Canon bouddhique sino-) . aponais d apres 1 edition Taisho Daizokyo, Tokyo, 1978 and e.g. the index volume to the Tibetan Tripitaka, Peking edition, Tokyo, 1962).

Major Divisions

I Sangs rgyas ′byung ba shin tu rnyed par dka′ ste I

The coming of a Buddha is most rarely met with. (172b3)

I Mi ′gyur ba shin tu rnyed par dka′ ste I

Birth as a human being is most rarely met with. (173b6)

I Dal ba ′byor ba rnyed par dka′ ste I

The [eight and the ten] favorable circumstances are rarely met with. (174a7)

I De bzhin gshegs pa′i bstan pa la dad pa rnyed par dka′ ste I

Faith in the teaching of the Tathāgata is rarely met with. (175b3)

I Gang dag byang chub tu sems bskyed pa′i sems can de dag rnyed par dka′ ste I

Living beings who produce bodhicitta are rarely met with. (178a3)

I Sems can rnams la snying rje che ba ni rnyed par dka′ ste I

Mahākaruṇā towards living beings is rarely met with. (182b8)

I Gang dag byang chub sems dpa' la rma 'byin pa'i las kyi sgrib pa clang I bdud kyi las dang I brnyas pa'i sems dang I dam pa'i chos spong ba la sogs pa bar du gcod pa'i chos rnams yongs su spong ba'i sems can dag ni ches rnyed par dka' ste I

Beings who renounce āntarāyikadharmas such as karmāvaraṇa, wounding a Bodhisattva, mārakarman, a contemptuous attitude (avamāna-citta) and saddharmaprahāṇa are still more rarely met with. (184b8)

I Gang dag khyim par gyur kyang chos rnams la nan tan gyis sgrub pa'i sems

can rnams ni ches rnyed par dka' ste I

Beings who live as householders but still are able to accomplish the dharmas with earnestness are still more rarely met with.[134] (193a2)

I Gang dag de bzhin gshegs pa rnams kyi yongs su mya ngan las 'das pa yang dag pa ji lta ba bzhin du mos pa'i sems can de dag ni shin to rnyed par dka'o I

Beings who are truly devoted to the parinirvāṇa of the Tathāgata are most rarely met with. (217b2)

I Theg pa gcig la mos pa'i sems can de dag ni shin to rnyed par dka' ste I

Beings who are devoted to ekayāna are most rarely met with. (222b3)

I Byang chub sems dpa' dam pa'i chos rtag to yongs su bzung bar bya'o I

A Bodhisattva should constantly embrace the saddharma.[135] (225b1)

I Byang chub sems dpa' thabs la mkhas pa dang bral bar chos nyid zab mo la sbyor bar mi bya ste I

A Bodhisattva must not apply himself to the gambhīradharmatā without practicing skillful means.[136] (243b7)

I Gang sangs rgyas dang byang chub sems dpa'i the ba nyid rgya chen po la 'jug pa'i sems can de dag ni shin to rnyed par dka'o I

Beings who enter (praveśa) the lofty grandeur (māhātmya) of the Buddhas and Bodhisattvas are rarely met with.[137] (246a3)

Sources Quoted

Adhyāśayasaṁcodanasūtra
lHag pa′i bsam pa bskul ba′i mdo
210a7, 210b2, 211b8

Ajātaśatruparivarta
Ma skyes dgra′i le′u
180a7, 210a3, 211a4, 230b1, 243b5

Ākāśagarbhasūtra
Nam mkha'i snying po'i le'u
205a7

Akṣayamatinirdeśasūtra
Blo gros mi zad pas bstan pa'i mdo
182a2, 245a6

Anavataptasūtra
Ma dros pa'i mdo
212b2

Anupūrvasamudgatasūtra
mThar gyis yang dag par 'phags pa'i mdo
216b7

Arthaviniścayasūtra
Don rnam par nges pa'i mdo
200b3

Avadāna (!)
rTogs pa brjod pa
173a1

Avaivartikacakrasūtra
Phyir mi ldog pa'i 'khor lo'i mdo
224a6

Bhadrakalpikasūtra
bsKal pa bzang po'i mdo
173b2, 182a6

Bhadramāyākārasūtra
sGyu ma mkhan bzang po'i mdo
233b2

Bodhisattvapiṭaka
Byang chub sems dpa'i sde snod [kyi mdo]
173a7, 176b8, 183a3, 215a6, 215a8, 226a3, 228a6

Brahmaparipṛcchā
Tshangs pa zhus pa ['i mdo]
211b6, 221a1, 227b7, 242a4

Brahmaviśeṣacintiparipṛcchā
Tshangs pa khyad par sems kyis zhus pa'i mdo
234a5

Buddhāvataṁsakasūtra
Sangs rgyas phal po che'i mdo
233b4, 251a4, 252b6

Candragarbhaparivarta
Zla ba'i snying po'i le'u
173b1, 175a8, 175b7, 177a8, 183a1, 206a7, 228a3

Candraprabhaparivarta
Zla 'od gyi le'u
209b3

Candrapradīpa
Zla ba sgron ma'i mdo
186b4, 195a7, 211a8, 241b2

Daśabhūmikasūtra
Sa bcu'i mdo
249b7

Dhāraṇīśvararājaparipṛcchā
gZungs kyi dbang phyug gi rgyal pos zhus pa['i mdo]
184a1, 223b4

Dharmasaṁgītisūtra
Chos yang dag par sdud pa'i mdo
181b4, 227b5

Ekottarikāgama
gCig las 'phros pa'i lung
174a6

Gaṇḍavyūhasūtra
sDong po bkod pa'i mdo
173b1, 178a4, 212b4 (!), 224b7, 246b3, 248a4

Jñānavaipulyasūtra
Ye shes shin tu rgyas pa'i mdo
173a7, 221a5

Kāśyapaparivarta
'Od srungs kyi le'u
181a1

Kṣitigarbhasūtra
Sa'i snying po'i mdo
207a3, 208a5, 209a2

Laṅkāvatārasūtra
Lang kar gshegs pa'i mdo
222b2, 224b3, 240a7, 241b1

Lokottaraparivarta
'Jig rten las 'das pa'i le'u
221a1

Mahākaruṇāsūtra
sNying rje chen po'i mdo
214a5, 220b7

Mahāsaṁnipātaparivarta
'Dus pa chen po'i le'u
223b3

Maitreyasiṁhanādasūtra
Byams pa'i seng ge'i sgra'i mdo
186a7, 217a4

Mañjuśrīvikrīḍitasūtra
'Jam dpal rnam par rol pa'i mdo
186b3

Mañjuśrīvikurvitaparivarta (!)
'Jam dpal rnam par 'phrul ba'i le'u
190b6, 191b4, 234b6

Māradamanaparivarta
bDud 'dul ba'i le'u [mdo]
243a4, 244b6

Niyatāniyatāvatāramudrāsūtra
Nges pa dang ma nges pa la 'jug pa'i phyag rgya'i mdo
186b7, 188a5

Pitāputrasamāgamasūtra
Yab sras mjal ba'i mdo
181a4, 222a2, 229b3

Prajñāpāramitā (!)
Shes rab kyi pha rol tu phyin pa
182b6, 190a2, 217a7, 220b3, 223a8, 237b2, 238a5, 239b1, 242a6

Pravrajyāntarāyasūtra
Rab tu 'byung ba'i bar du gcod pa'i mdo
193a8

Praśāntaviniścayaprātihāryasūtra
Rab tu zhi ba rnam par nges pa'i cho 'phrul gyi mdo
180a4, 226b7, 227a1

Prasenajitparipṛcchā
gSal rgyal gyis zhus pa
179b4, 196b7

Puṣpakūṭasūtra
Me tog brtegs pa'i mdo
214a3

*Ratnadārikādattasūtra
Khye'u rin po ches byin pa'i mdo
241b5

Ratnameghasūtra
dKon mchog sprin gyi mdo
183b3, 209b8, 226b2

Ratnarāśisūtra
Rin po che'i phung po'i mdo
180b4, 182b4, 211a1, 213b6, 216a2, 216a4

*Ratnasaṁnicayanirdeśasūtra
Rin po che bsags pa bstan pa'i mdo
235b3, 235b7, 236b4

Saddharmapuṇḍarīkasūtra
Dam pa'i chos padma dkar po'i mdo
172b4, 220b4 (*bis*), 222b4

Saddharmasmṛtyupasthānasūtra
Dam pa'i chos dran pa nye bar gzhag pa'i mdo
195b4

Saptaśatikā
bDun brgya pa
234b1

Sāgaramatiparipṛcchāsūtra
Blo gros rgya mtshos zhus pa'i mdo
192b2, 193a1, 217a2, 225b7

Sāgaranāgarājaparipṛcchā
Klu'i rgyal po rgya mtshos zhus pa
177b1, 215a2

Saṁyuktāgama
Yang dag par ldan pa'i lung
173b6, 212a5, 221a3

Satyakaparivarta
bDen pa po'i le'u
203a6, 223a1

Śraddhābalādhānāvatāramudrāsūtra
Dad pa'i stobs bskyed pa la 'jug pa'i phyag rgya'i mdo
176a8, 176b4, 185a1, 187a4, 225b2

Śrīmālāsiṁhanādasūtra
dPal gyi phreng ba seng ge'i sgra'i mdo
224b2, 227b3

Sūryagarbhaparivarta
Nyi ma'i snying po'i le'u
204a4

Tathāgatabimbaparivarta
De bzhin gshegs pa'i gzugs kyi le'u
215b2

Tathāgataguhyasūtra
De bzhin gshegs pa'i gsang ba'i mdo
175b3, 175b8, 181b1, 181b2, 227b1

Tathāgataguṇajñānācintyaviṣayāvatāranirdeśasūtra
De bzhin gshegs pa'i yon tan dang ye shes bsam gyis mi khyab pa'i yul la 'jug pa bstan pa'i mdo
177b3, 250a8

Tathāgatakoṣa[garbha]sūtra
De bzhin gshegs pa'i mdzod kyi mdo
242b2

Tathāgatotpattisaṁbhavasūtra
De bzhin gshegs pa skye ba srid pa'i mdo
217b4

Udayanavatsarājaparipṛcchā
Bat sa la'i rgyal po shar pas zhus pa'i mdo
194a7

Ugraparipṛcchāsūtra
Drag shul can gyis zhus pa'i mdo
193a3

Upāyakauśalyasūtra
Thabs la mkhas pa'i mdo
192a4

Vajracchedikā
rDo rje gcod pa [*sive* sum brgya pa]
240a3 (!), 241b7

*Vimatisamudghātasūtra
Yid gnyis yang dag [legs] par 'joms pa'i mdo
174a1, 204a1

Vimalakīrtinirdeśa
Dri ma med par grags pas bstan pa'i mdo
201b7, 237a4, 237a7, 243b8, 244a7, 245a2, 246a4

*Viniścayarāja[-sūtra]
rNam par gtan la dbab pa'i rgyal po['i mdo]
172b6

Vīradattagṛhapatiparipṛcchā
Khyim bdag dpas byin gyis zhus pa
183a6, 201a6, 201b3

Ratnavali

This verse text, composed in five hundred anustubh with an extra verse added at the end, is not only ascribed to Nagarjuna in the colophons of its Tibetan and Chinese versions but also by authorities such as 1311 Candrakirti,139 Santaraksita,140 and many other later authors.

The Ratnavali is only partially extant in Sanskrit. 141 An Indian commentary composed by a certain Ajitamitra (Pek. ed. 5659) is only available in a Tibetan translation. It is particularly useful for the first two chapters, but on the whole far too brief to be of much use for the study of the remaining three paricchedas.

The philosophical tenets of the Ratnavali do not differ from those advanced in the Mulamadhyamakakarika, Sunyatasaptati, Yuktisastika, etc., but it supplements these dialectical texts by affording a code of Mahayana Buddhist principles, practical as well as theoretical, with particular regard to a grhastha and more specifically to a king (see I, 2, 78). It thus places Nagarjuna's philosophy within a wider framework. Taken as a whole we notice that, as with the Mulamadhyamakakarika, Sunyatasaptati, Suhrllekha, Catuhstava, and *Bodhisarimbhara[ka], no strict structural principle is adhered to. But if no unity of composition is conspicuous there is certainly, as we shall see, a unity of thought, in the light of which the Ratnavali may be said to be a homogeneous work.

Since the Ratnavali is already available in modern translations I shall confine myself to an analysis of the main themes of its five chapters. 142

Analysis

The first pariccheda is entitled *Abhyudayanaihsreyasopadesa (in Tib.: mngon par mtho ba dang nges par legs par bstan pa); the Chinese title, free though good, is an be jie tuo). After a brief introduction on abhyudaya (= sukha) and naihsreyasa (= moksa) (cf. Vaisesikasutra 1, 1, 2; RA III, 30), respectively presupposing sraddha and prajna, the author encourages his reader to have faith in the Dharma, which (to put it briefly) has two aspects: nivrttir a§ubhat krtsnat pravrttis to §ubhe sada (22). One should, in other words, not act under the influence of the kle§as but only, as we shall see, motivated by karuna.

Now that Nagarjuna has spoken (1-24) of the means to true sukha here in samsara he deals with the second and the foremost moksasadhana, namely prajna. This consists in realizing the pudgaladharmanairatmya specific to Mahayana. It amounts to nirvana, which is simply bhavabhavaparamar§aksaya (42), or freedom from rebirth in samsara. Having elaborated his doctrine about transcending being and non-being (46-75), the author finally lays down a method according to agama for how one can argue that there is neither a

pudgala nor any dharma, such as the skandhas, mahabhutas, dhatus, and thus personally realize the nairatmyadvaya of Mahayana, or moksa (76- 100).

The second chapter, *Mi§raka (Tibetan: spel ma; Chinese: za), amplifies the two moksasadhana discussed previously. First (1-24) some comments concerning mayavada, which constitutes the 'ontological' foundation of Nagarjuna's soteriology. However, yavad avijnato dharmo 'hamkara§atanah, one must (as is shown in the first part of chapter I) devote oneself to the practice of the Dharma. In the case of a king, he must be devoted to three paramitas: dana, §ila, and ksanti, as well as to other virtues prescribed in Mahayana. In this way the other paramitas will also gradually prosper (cf. IV, 80-83). Now some warnings against vices liable to afflict a king, and some devices for abandoning the kle§as (41- 74). By following the Dharma the king will succeed in obtaining the 32 laksanas and the 80 anuvyanjanas specific to a mahapurusa (76- 100).

The third chapter, *Bodhisarimbhara (Tibetan: byang chub kyi tshogs bsdus pa; Chinese: pu ti zi liang) resumes (1-10) the traditional doctrine of the mahapurusalaksana. Now (12-13) a pair of significant verses succinctly summarize the entire purpose of Mahayana in theory and practice: the attainment of Buddhahood. It has two aspects: a Rupakaya, which is the result of an immense mass of merit (punyasambhara), and a Dharmakaya, the fruit of an unlimited jnanasarhbhara. After this culmination the remaining 86 verses depict some of the endless forms a bodhisattvacarya (cf. MK XXIV, 32) intent upon punyasambhara may take, motivated by karuna. It is a life of mental and physical happiness (sukha; cf. I, 4). In another cardinal stanza (30) the notion of sarhbhara is linked to that of abhyudaya and naih§reyasa (cf. I, 3-4). With a wealth of casuistic details, often of great cultural interest, the king is advised to benefit himself as well as others by developing the paramitas. Note that while the theme of this chapter is the same as that of the *Bodhisambhara[ka], translated in Part I, above, the treatment of this "endless subject" (cf. BS 2-4) differs so much that the author hardly ever has to repeat himself.

Again in the fourth chapter, Rajavrttopade§a (Tibetan: rgyal po'i tshul bstan pa; Chinese: zheng jiao wing), Nagarjuna takes up where he left off in the previous pariccheda. After a captatio benevolentiae (1-6) the king is admonished to practice danaparamita in various ways (7-17) and adhere to the principles of justice (Dharma) in matters of state and law. Punishment should only be inflicted out of compassion. These instructions, which so to speak form an artha§astra according to the Mahayana, naturally fall under the heading of punyasambhara. In order to enhance the king's jnanasambhara the author then (46-65) argues that vedana (and of course the other skandhas as well) lack svabhava, since they are pratityasamutpanna. Indeed, it can only be ascribed to ignorance that certain individuals (i.e., Sravakas) mock the Mahayana, which is characterized by altruistic and lofty ideals of all kinds. Actually the teachings of Mahayana are exceedingly profound, hence easily misunderstood, and therefore the Buddha has prudently adapted his teachings to the vineya§aya (cf. MK XVIII,

8, etc.).

So to sum up, as a grhastha the king should above all practice dana, §ila, ksanti and satya. However, lokasya vaidharmya may require him to become a pravrajita.

Accordingly, the final chapter is entitled *Bodhisattvacaryopade§a (Tibetan: byang chub sems dpa'i spyod pa bstan pa; Chinese possibly better: chu jia zheng xing, *Pravrajitacarya). As we saw, the Dharma has a nivrtti- and a pravrtti-aspect (I, 22). It was thus shown how a grhastha should abstain from the ten aku§alakarmapatha and instead collect punya by engaging himself in the perfection of dana, §ila, ksanti, etc. Now the author focuses on the duties of a pravrajita. Disciplining himself in the (three) §iksas (cf. SL 105) and in the code of pratimoksa, and studying the Sutras, etc., he should abandon the 57 dosas.

At this point (3-33) we encounter an interesting list of upakle§as, pancamithyajivas, etc. Though each of these 57 items also occurs in other Abhidharma texts, the list as a whole, if I am not mistaken, occurs in no other manual of Abhidharma. Thus I am inclined to agree with my learned friend the Ven. Thrangu Rinpoche (oral communication, Nov. 1980), according to whom Nagarjuna himself is responsible for the number and order of these dosas. Along with the 119 ku§aladharma registered in the svavrtti to VV 7 (see IHQ XIV, pp. 314-323 for a detailed discussion of these) and BS 147, this catalog>us vitiorurn proves a valuable contribution to the question of the relationship between the early Madhyamaka and traditional Abhidharma. I give below a reconstruction of the Sanskrit based on the Tibetan version - Peking and Narthang editions - occasionally compared with the Chinese version. A few emendations have tacitly been made, all obvious.

Having thus abandoned these and other dosas, a Bodhisattva performs the six paramitas in a spirit of karuna (35-39). Doing so he will gradually advance through the ten bodhisattvabhumis (here Nagarjuna follows the Dasabhumikasutra) and accomplish his task by becoming a Buddha (40-64). While still a Bodhisattva he must not forget to perform the saptavidhanuttarapuja (cf. BS 48 ff.) regularly (65-87). The work concludes with a final exhortation to practice Buddhism so as to attain bodhi for the benefit of all living beings (88-101).

The above analysis has brought us in a position to summarize the content of the Ratnavali. As suggested by its title, A String of Pearls, a common theme combines the individual verses into a unity. This is punyajrianasambhara. While there is hardly a single verse which is not more or less directly related to that topic, many of them may to some extent be read as "ratnas" in their own right. Still their context should not be overlooked. Thus I find the title well-chosen to suggest that here a variety of instructions are unified by one basic theme, bodhisambhara.

The saptapancasaddosah of ch. V, 3-33 143

1 khro ba: krodha

2 khon du 'dzin pa: upanaha

3 'chab pa: mraksa

4 'tshig pa: pradasa

5 g.yo: sathya (= 6. : but m.c. 5.)

6 sgyu: mays (= 5. : but m.c. 6.)

7 phrag dog: irsya

8 ser sna: matsarya

9 ngo tsha med pa: ahrikata (for ahrikya)

10 khrel med pa: anapatrapya

11 khengs pa: stambha

12 nyes rtsom: samrambha

13 rgyas pa: mada

14 bag med pa: pramada

15 nga rgyal: mana

16 lhag pa'i nga rgyal: atimana

17 nga rgyal las kyang nga rgyal: manatimana

18 nga'o snyam pa'i nga rgyal: asmimana

19 mngon pa'i nga rgyal: abhimana (m.c.: abhimanita)

20 log pa'i nga rgyal: mithyamana

21 dman pa'i nga rgyal: adhamamana (for unamana)

22 tshul 'chos pa: kuhana

23 kha gsag: lapana

24 gzhogs slong: naimittikatva

25 thob kyis jal ba: naispesikatva

26 rnyed pas rnyed pa rnams 'dod pa: labhena lipsa labhanam (m.c.)

27 skyon zlos: singa? (cf. Pali singa; BHS srngi)

28 spungs med pa: staimitya (cf. Pali tintina)

29 tha dad pa'i 'du shes: nanatvasamjna

30 yid la mi byed pa: amanaskara

31 bcom Idan tshul min: abhagavadvrtti (abh5ga°? cf. Pali asabhagavutti)

32 zhen pa: gardha (cf. Pali gedha; BHS godha)

33 yongs su zhen pa: parigardha (cf. Pali paligedha; BHS paligodha)

34 chags pa: lobha

35 mi rigs par chags pa: visamalobha

36 chos ma yin pa la 'dod pa (read thus for chags pa ma yin . . . cf. Chinese fei fa yu): adharmaraga

37 sdig 'dod pa: papecchata

38 'dod chags chen po: mahecchata

39 thob par 'dod pa: icchepsuta (for icchasvita?: thus Abhidharmadipa, p. 310)

40 mi bzod pa: aksanti

41 ma gus pa: anadara (anacara is not definiendum in spite of the Tib.: cf. Chinese bb gui and e.g. Abhidharmadipa, p. 311)

42 bka' blo bde ba ma yin: daurvacasya (cf. Chinese nan yu)

43 nye du dang'brel ba'i rnam par rtog pa: jnatisambandhavitarka

44 yul du sred du: janapadatrs? (m.c. for janapadavitarka; cf. Chinese to jue and e.g. Abhidharmadipa, p. 310)

45 mi 'chi ba'i rnam par rtog pa: amaravitarka

46 rjes rnam rigs dang ldan rtog: anavajnaptisarhyukto vitarka (Tib. is a correct rendering of anuvijnapti° [thus Sanskrit Ms], but this must be an early

corruption of anavajnapti°; cf. Chinese shun jue jue and Pali anavannati° [CPD I, p. 159]). See also my remarks in Lama Doboom Tulku (ed.), Buddhist Translations. Problems and Perspectives. New Delhi 1995, p. 195.

47 gzhan rjes su chags pa dang ldan pa yi rnam par rtog pa: paranudayatapratisamyukto vitarka (Hahn suggests paranunayat5° against Ms, but cf. Pali paranuddayatapatisamyutto vitakko [see CPD ref. I, p. 190; add Vibhariga, p. 346])

48 mi dga' ba: arati (for this and the following see Vibhanga, p. 352)

49 snyoms pa: tandri

50 'gyur ba: vijrmbhika (cf. Chinese pin)

51 za ma 'dod pa (read thus for zad mi 'dod pa): bhaktasarnmada (Hahn: bhaktasarimmada, but cf. Pali bhattasammada and Chinese shi zui. Possibly also bhaktasamata; e.g. Abhidharmadipa, p. 311)

52 sems zhum yin pa nyid: cetolinatva

53 'dod dun: kamacchanda

54 gnod sems: vyapada

55 rmi ba gnyid: styana middha (cf. Chinese ruo)

56 rgod pa 'gyod pa: auddhatya kaukrtya

57 the tshom: vicikitsa

For a recent discussion, see Lambert Schmidthausen, "Zur Liste der 57 'kleineren Fehler' in der Ratnavali and zum Problem der Schulzugehorig- keit Nagarjunas," in Studien zur Indologie and Iranistik 11 / 12 (1986) 203-230.

Suhrllekha

While not a single Sanskrit fragment seems to have survived of the 123 aryagitis in which the Suhrllekha was originally composed, it is available in three Chinese translations (Taisho 1672-1674), a Tibetan translation (Pek. ed. 5409; cf. 5682, which is a duplicate with a few important variants) and a very good commentary (Pek. ed.5690) corresponding to its name, Vyaktapada Suhrllekhatika, by a certain Mahamati.144

I have only come across two quotations in Indian §astras from the Suhrllekha. The first occurs in Candrakirti's Catuh§atakatika (Pek. ed. 5266, Ya, fol. 113b), without any indication of source. It is v. 43. In addition, SL 55 and 104 are quoted in Bodhibhadra's Samadhisatrlbhara- parivarta (Derge ed. 3924, Ki, fol. 85b.)

That the Suhrllekha is so seldom cited is perhaps not surprising when one looks at its content. It is mainly concerned with an exposition of the ethics of a layman. It was addressed to a certain king called bDe spyod (cf. tika, loc. cit., 325a) perhaps to be identified with Gautamiputra Satakarni of the Satavahana dynasty.145 There can be no doubt that the author is a devotee of Mahayana: He speaks of sugatapratima (2), the six paramitas (8), Avalokite§vara (120), and Amitabha (121). On the other hand, the theory of §unyata is hardly mentioned (but see 40, 49) and the dialectics of prajna known from the Mulamadhyamakakarika and elsewhere do not occur. But this is only what we would expect from an author who adheres to the Mahayana ideal of upayakau§alya (see BS 6, 17, and elsewhere; BV 98-99). Thus the text shows great similarity to the *Bodhisambhara[kal, Sutrasamuccaya, and certain parts of the Ratnavali, without, however, actually repeating the dharmade§ana given in those texts.

The Suhrllekha is written in a straightforward and pleasing style.146 Though Tibetan commentators have taken great pains to detect some subtle principle of composition, there is, in my opinion, none such to be found.147 As is often the case with Nagarjuna a progressive composition is not to be expected. But surely there is a unity of thought: All human endeavors are subsumed under one heading; namely, the desire for release from the round of rebirth (see 104). This, as we have seen in the Ratnavali, is achieved by fulfilling punyajnanasarinbhara. And, to put it briefly, the Suhrllekha deals with the punyasarhbhara of a grhapati (householder) according to the teachings of the ancient agamas.

There being several modern versions of the Suhrllekha I shall merely attempt to point out some parallels in Nagarjuna's other works and identify some of the canonical sources upon which the Suhrllekha proves dependent (cf. 2: ". . . ngag 'di ngan yang dam chos brjod la brten ...") for its very rich technical

inventory.148

Notes on the Verses

1-3 An exhortation to study the Dharma so as to aspire for punya. The Dharma comprises ....

4 six anusmrti (buddha°, dharma°, sarngha°, ty5ga°, sila°, and devatanu- smrti [see references in BHSD, p. 36; CPD, under anussati, etc.])

5 and ten ku§alakarmapatha (abstention from pranatipata, adattadana, kamamithyacara; mrsavada, paisunyavada, parusyavada, sam- binnapralapa; abhidhya, vyapada, and mithyadrsti [cf. RA I, 7-9; MK XVII, 11; Vimalakirtinirdesa, p. 118, n. 73 for canonical references]). To these ten RA I, 8 adds amadyapana and svajiva; cf. Traite, pp. 771, 816.

6 Cf. RA, ibid.: danam adarat. On the nature, ksetra, and effect of danaparamita in general, see Traite, pp. 650-769; Danaparikatha (Pek. ed. 5661).

7 This verse (quoted in Guenther [1959], p. 164) describes silaparamita in general (cf. Traite, pp. 770-864) whereas verse 5 specified it. See also Pranidhanasaptati 24; Madhyamakavatara, pp. 32-45.

8 The six paramitas: dana, §ila, ksanti, virya, dhyana, and prajna. See RA 1, 12; II, 25; IV, 80-82; BS passim; Traite, pp. 650-1113; Har Dayal (1932), pp. 165-269; Guenther (1959), pp.148-231.

9 A reference to the sabrahmakani kuiani of Anguttara I, p. 132, etc.

10- For the astarigaposadha, see Traite, p. 825 ff.; Ariguttara IV, p. 248 ff. (rep. Traite, p. 828); BHSD, under uposadha; CPD, under atthahgu- posatha. For kamavacaradeva, see Dharmasamgraha § 127.

12 The eight dharmas (tika, 333b) are matsarya, sathya, mays, sariga? (chags pa), tandri? (snyoms las), kau§idya (or alasya: le lo), raga, and dvesa. For similar lists of faults, see RA V, 3 ff.; BS 147. The five kinds of mada - kula°, rupa°, sruta°, yauvana°, and mahabhaga- mada? (dbang thang the ba) - are known from Abhidharmadipa, p. 307, etc. Vibhanga, p. 350 lists 27 kinds; cf. PED, under mada.

13- The celebrated verse on apramada (pramada listed as an upaklesa; cf. p. 295 above) is quoted in extenso by the tika (326b) with sada (for yatha) in pada d: Udanavarga IV, 1, etc. For Nanda, etc., see PPN.

15 Reference to Dhammapada XIV, 6 (cf. Bodhicaryavatara VI, 2). See also PED, under khanti, and Traite, pp. 865-926 on ksantiparamita. See the

Surarhgamasamadhi, p. 157 on avaivartikatva: the eighth or acala bhumi, characterized by anutpattikadharmaksantiprati- labha. See also BS 21, 23, etc. The tika quotes a Sutra at 335b that has not been traced.

16 Udanavarga XIV, 9, etc. (this is sattvaksanti; cf. Traite, p. 865).

17 This verse (which all translations seem to have misunderstood, not seeing that sems = sems can) refers to Anguttara I, p. 283: pasanalekhupamo puggalo, pathavilekhupamo puggalo, udaka- lekhupamo puggalo.

18 These three persons - guthabhani, pupphabhani, and madhu- bhani -are described in Anguttara I, p. 128. (Kern's emendation to kuta° for g0tha° [cf. PED, p. 253] is not supported by the Tibetan mi gtsang).

19 Again a reference to the Anguttara: II, p. 85. Aryadeva also alludes to this in Catuhsataka VII, 16.

20 The four ambupama puggala occur in Anguttara II, p. 107.

21 The tika first refers to a Sutra: btsun pa bud med la ji ltar bsgrub par bgyi zhes gsol ba clang I kun dga' bo mi ltas so ... (cf. Digha II, p. 141) and then quotes another Sutra (not identified) instructing householders how to look upon women (337a). Cf. RA II, 48 ff.

22 The tika refers to sems dul bas ni bde ba 'thob. Cf. Dhammapada III, 35 and PED, p. 267. On the dangers of kamasukha see, e.g. the citations from the Lalitavistara in the Siksasamuccaya, p. 204.

23 Possibly inspired by the Saddharmasmrtyupasthanasutra. See Kawamura's translation, p. 25. The form kimpaka (not, as here, kimpa) is found in Prajnadancia 204.

24 Compare, for example, Dhammapada VIII, 4.

25 See Anguttara IV, p. 386; Traite, p. 1154.

26 For the leper (kusthin), see Majjhima I, p. 506. Also mentioned in Catuh§ataka III, 14.

27 An important verse suggesting that only paramarthadar§ana (i.e., §unyatadar§ana) can destroy the kle§as and thus karma and janma. Cf. MK XVIII, 5; XXVI, 11.

28 On §ila and jaama (= tattvajnana) see BS 157; Catuh§ataka XII, 11; Dhammapada XVI, 9 (here dassana = nana).

29 On the eight wordly dharmas, see BS 20 (with references in the notes); also

117.

30 For a similar warning against 'nepotism' (sarnvibhaga), see Catuh- §ataka IV, 24; Narakoddharastava 4.

31 On karma, see Guenther (1959), p. 74 ff.

32 The seven dhana: §raddha (cf. RA I, 5), §11a (above, 5 and 7), hri, apatrapya, §ruta, tyaga, and prajna. See CPD, under ariyadhana.

33 These are the cha bhoganarh apayamukhani of Digha III, p. 182.

34 This seems to allude to Dhammapada XV, 8: samtutthi paramarh dhanam.

35 The source of this legend about the nagaraja has not been traced.

36 The three kinds of wives to be avoided: Ariguttara IV, p. 92.

37 The four kinds of wives to be revered: ibid., p. 92.

38 This passage on a bhikkhu bhojane mattarinu appears to be inspired by Ahguttara I, p. 114.

39 One should be awake in five of the six watches of the day and night. See Anguttara I, p. 114 on a bhikkhu jagariyam anuyutto. Cf. Dhammapada XII, 1.

40 On the four apramana: maitri, karuna, mudita, and upeksa, also called the four brahmavihara, see RA 1, 24; Traite, pp. 1239-1273.

41 On the four dhyana, see RA, ibid.; Traite, pp. 1233-1238.

42 When karma is based on rtag pa, mngon par zhen pa, gnyen po med pa and two gzhi (yon tan clang ldan pa and phan 'dogs pa), it brings a great result, ku§ala or aku§ala (see tika 345b).

43 For this simile, see Anguttara I, p. 250.

44 On the five nivarana: kamacchanda, vyapada, styanamiddha, auddhatyakaukrtya, and vicikitsa, see RA V, 30-33; BHSD, p. 311; Dharmadhatustava 18-19; Traite, p. 1013.

45 The five bala or indriya: sraddha, virya, smrti, samadhi, and prajna. See BS 97; Traite, pp. 1125-1127. The tika, perhaps anachronistically, relates these five to the four degrees of the prayoga- marga: usman, murdhan, ksanti and laukikagradharma.

46 Here rgyags (mada, see Anguttara III, pp. 71-75, its source) is nearly a synonym of ahamkara. Cf. Catuhsataka IV, passim.

47 Good karma leads to svarga but §unyata is conducive to moksa. See RA I, 43-45.

48 The four smrtyupasthana; namely, k5ya°, vedan5°, citta°, and dharmasmrtyupasthana destroy the four viparyasa: suci°, sukha°, nitya° and atmaviparyasa. See Traite, pp. 1150 ff., with references.

49 A canonical allusion (e.g., Samyutta III, p. 44). For the Sanskrit, see Prasannapada, p. 355.

-50 The skandhas are created by avidya, etc. (see MK XVII, 28; XXVI), not by any other cause such as Isvara. See the introduction to the Akutobhaya, Pek. ed. 5229, 34a:...dbang phyug clang I skyes bu clang I gnyi ga dang I dus clang I rang bzhin clang I nges pa clang I 'gyur ba dang I rdul phran gyi rgyus .... Cf. Svetasvataropanisad I, 2: kalah svabhavo niyatir yadrecha bhutani yonih purusa iti....

51 The three sarhyojana: satkayadrsti, vicikitsa and silavrataparamarsa. See references in PED, p. 656.

52 The Four Truths must be cultivated with sruta, sila, and dhyana; i.e., I assume, with sila, samadhi, and prajna (namely, srutamayi, cintamayi, and bhavanamayi; cf. Dharmasamgraha § 110).

53 The three siksa (adhisila, adhicitta, and adhiprajna; cf. BHSD, p.527) comprise all the pratimoksa rules, 'diyaddhasikkapadasata; see Anguttara j, p. 230.

54 On the four smrtyupasthana, see Traite, pp.1121-1123, 1150 ff.

55 An allusion to anitye nityam iti viparyasa; cf. v. 48 above; Traite, pp. 925, 1076; MK XXIII; Catuhsataka I.

56 Also referring to a§ucau sucir iti viparyasa; cf. ibid.

57 A reference to Anguttara IV, pp. 100-103.

58 Samsara (sarimsara) without sara; e.g. Dharmadhatustava 15. For the kadaliskandha, see RA II, 1; YS 27; PED, p. 185.

59 For the maharnavayugacchidrakurmagrivarpanopama, Majjhima III, 169; Therigatha 500; see also Panjika, p. 9; Satapancasatka 5; Saddharmapunclarika, p. 463.

60 The simile of the *suvarnapatra also occurs in Catuhsataka II, 21. See also Traite, p. 1674.

61 This refers to the four cakras; see Anguttara II, p. 32.

62 Seems to refer to Samyutta I, pp. 87-89. Cf. BS 141.

63- The eight aksana. References at Vimalakirtinirde§a, p. 118, n. 71; see also RA III, 87.

65 According to the commentary (356a), sarihsaradosa is sevenfold: nges pa med pa (see 66), ngoms mi shes pa (see 67), lus yang dang yang du 'dor na (68), yang dang yang du nying mtshams sbyor ba (68), yang dang yang du mtho dman gyi ngo bor gyur pa (69 ff.), grogs med pa nyid (76), and 'gro ba drug pa (77 ff.).

66 See in general Sarhyutta II, p. 178 ff.

67 This simile occurs in Samyutta II, p. 180.

68 Ibid., pp. 185 and 179.

69- An account- yathagamam -of the repeated ascent and descent through sadgati (69-75) and an account of the sufferings of the various hells. Traite, pp. 951-968 (with references) forms a detailed commentary to this. See also Guenther (1959), pp. 55-73.

104 Reminiscent of Anguttara IV, p. 320. See also BS 21 and the accompanying note.

105 Sila, samadhi, and prajna sum up the eightfold path (see v. 52 above). For the description of nirvana see the Udana, pp. 80-81.

106 The seven bodhyanga. Traite, p. 1128.

107 Here dhyana and prajna apparently correspond to samatha and vipasyana; cf. Anguttara II, p. 157. The simile "gopade udaka" is also canonical; e.g. Anguttara III, p. 188. Dhammapada XXV, 13.

108 On caturda§avyakrtavastu, see MK XXII, 12 (Prasannapada, p. 446); Traite, p. 154; May (1959), p. 278, n. 1015; CPD.

109- Here the author merely propounds the canonical version of the dvada§ariga (see PED, p. 394 for references), but in MK XXVI and in the Pratityasamutpadahrdayakarika he offers two current interpretations.

112 An allusion to the Salistambasutra (ed. Sastri), p. 1. Cf. Majjhima I, p. 190. And see also the svavrtti ad VV 54; MK XXIV, 40.

113-- The Four Noble Truths. See e.g. May (1959), pp. 206-250, with ref.

116 For the interpretation of this verse see MK XVIII, 12; CS II, 15. I have not traced the similes.

117 Like RA IV, 73, this refers to Dhammapada I, 1, etc.

118- A final exhortation to practice the Dharma not only as prescribed in the agamas but also along the lines of Mahayana, as is obvious from the references to punyanumodana (see BS 51-52; RA V, 67), Avalokitesvara (see Eucyc. of Buddhism II, pp. 407-415), Amitabha (see RA III, 99), the paramitas, and parinamana (see BS 53; RA IV, 90). The canonical passage for nirvana as samjnamatra (cf. tika, 376a) occurs e.g. in the Prasannapada, p. 389; $addarsana- samuccaya (ed. Suali), p. 46; Pancaskandhaprakarana (my ed.), p. 22.

*Bodhisambhara[ka]

The text Pu ti zi hang lun, *Bodhisambharasastra, or simply the Bodhisariibhara[ka], belongs to that group of texts ascribed to Nagarjuna that are extant only in Chinese versions. It is accompanied by a commentary composed by a certain Bi qiu zi zai: *Bhiksu Isvara, or more likely, Isvarabhiksu. Both texts (Taisho 1660, 517b-541b) were translated by Dharmagupta between 605 and 616 A.D. Neither the Sanskrit original nor a Tibetan version is extant, at least in the Tanjur. However, the fact that the scope of the text was known to Bu-ston (". . . rab byung gi spyod pa gtso bor ston pa byang chub kyi tshogs . . . ") renders it likely that a Tibetan version may have existed, and perhaps still does. lay

The external evidence for Nagarjuna's authorship is provided by two quotations from Nagarjuna's "Byang chub kyi tshogs," *Bodhisambhara (44) in Candrakirti's Catuh§atakatika (Pek. ed. 5266, Ya, fol. 103a).150 I have also come across a quotation from *Bodhisambhara[ka] (v. 26) in a work by Asvabhava, the Mahayanasamgrahopanibandhana (Pek. ed. 5552, Li, fol. 329b). 151

Moreover, an early date for the *Bodhisambhara[ka] is ensured by the fact that it is quoted in the Dasabhumikavibhasa, of which a Chinese version from ca. 408 A.D. still survives, whereas an earlier one (by Dharmaraksa) from ca. 265 A.D. is lost. In both cases Nagarjuna was held to be the author.152

The subject matter of the *Bodhisambhara[ka] is the same as that of the third pariccheda of the Ratnavali: bodhisambhara. But the manner in which the author of the *Bodhisambhara[ka] handles his "endless" topic (v. 3) differs. Clearly these expositions are intended to be complementary to one another.

Though a Chinese version of a lost Sanskrit original is by no means an ideal starting point for a description of the author's style, one cannot fail to notice that the *Bodhisarimbhara[ka] bears great resemblance not only to the Ratnavali but also to the Suhrllekha. The author desires to unfold his subject strictly yathagamam, and so he does. Without in any way disavowing abstruse points such as sunyata, he takes pains not to deter adikarmikas by indulging too much in such matters. Again, the style is not encumbered with philosophical arguments or abstract accounts. Here, as in the Suhrllekha - not to mention the Sutrasamuccaya - the author shows a fondness for numerical lists of various wholesome or unwholesome dharmas. Finally, one may observe the many drstantas adduced by the author. Most, if not all of them are taken out of the canonical scriptures: in the case of the Suhrllekha mainly from the agamas (Dirgha, etc.); in the case of the *Bodhisarimbhara[ka] mainly from various Mahayanasutras, but also from the ancient agamas.

The text is addressed to Bodhisattvas; that is, to pravrajitas and grhasthas devoted to the Mahayana (v. 165). The subject matter is, as indicated by the very

title, the equipment or accumulations for enlightenment (bodhisambhara) (v. 1), as they have been proclaimed in various Sutras of the Mahayana. Though bodhisambhara is ananta, it may conveniently be placed under two main headings (see RA III, 12-13) punya- and jnana-sarimbhara, which result respectively in the attainment of a Rupa- and a Dharmakaya; that is (taken together) in a Buddhakaya.

Though prajna (constituting jnanasambhara) is the most important sambhara (vv. 5-7) it in fact plays only a subordinate role within the body of the *Bodhisambhara[ka] (see especially vv. 19, 28-29, 40, 63 ff., 96, 149, 153). It is reasonable to suppose that a bhajana would have to refer to the Mulamadhyamakakarika, also called Prajna, though the *Bodhisambhara[ka] never refers to any of the author's other works.

The great majority of verses are devoted to an exposition of the other five paramitas: dana, sila (parartham, according to RA IV, 81), ksanti, virya (svartham, ibid.) and dhyana (moksartham according to ibid., together with prajna). A Bodhisattva's fundamental attitude toward all other living beings (sattva) is one of karuna and upayakausalya. Thus all virtues (guna) apart from dhyana and prajna may be classified as various kinds of punyasambhara.

Obviously there is really no end to the multifarious forms a bodhisattvacarya devoted to these ideals may take. Suffice it to mention that among the main topics treated under this broad heading in the *Bodhisambhara[ka] are samgrahavastu, the ten Bodhisattva stages (above all the sixth, abhimukhi, and the eighth, acala; cf. RA V, 41-61 for the full list), bodhicittotpadavidhi, mahapurusalaksana (extensively treated in RA II, 74-100), sattvaparipacana, puja, dharmade§ana, and §ravakapratyekabhumiprahana.

Rather than dilating in general upon the difficulties and uncertainties inherent in the translation that I have attempted in Part I of this book, I shall only emphasize that my main objective has been to come as close as possible to the original Sanskrit underlying the idiosyncrasies of the Chinese. Though Eric Grinstead has rendered precious support in rebus sinicis I expect and hope that other scholars will some day be able to improve my work in various ways. 153

Notes on the Verses

1 With "according to tradition" Nagarjuna here, as in the Ratnavali, Suhrllekha, and other works has not only Mahayanasutras in mind, but also the ancient Sutra collections. RA III also has the title *Bodhisambhara and treats the same subject, but it hardly ever overlaps the account given in the present work.

3 For buddhakaya see the Vimalakirtinirde§a, p. 138-140; Samadhirajasutra XXII. Strictly speaking, Nagarjuna acknowledges a Rupa- kaya due to anantapunyasambhara and a Dharmakaya due to anantajnanasarimbhara.

See RA III, 9-13; YS 60.

4 Vandana and pujana form a part of the anuttarapuja. Cf. note to v. 48, below.

5 Prajnaparamita is often called the 'Mother of Buddhas'. See Murti, op. cit., p. 277; Prajnaparamitastotra. In RA I, 5 prajna is pradhana compared to §raddha. This theme is elaborated in SS 175b3-178a3, following the Tathagataguhya, *Vimatisamudghata, and Sraddha- baladhanavataramudra Sutras, the Bodhisattvapitaka, Candragarbhaparivarta, Sagaranagarajapariprccha, and the Tathagataguna- jnanacintyavisayavataranirde§a-sutra. Sraddha in buddhade§ana is realized in paramitacarya, etc.

6 For a definition of upayakau§alya, see v. 17; see also Har Dayal (1932), pp. 248 ff.; Vimalakirtinirde§a, p. 116; SS 243b7-246a3. Correct ren in pada b to zing.

7 For paramita see also RA IV, 80-82; V, 35-39; Traite, pp. 650-1111.

8 For mahakaruna see Traite, pp. 1705-1717. For the common image of asthimajjan, see ibid., p. 2230, n. 1; Har Dayal (1932), p. 24.

9 The buddhaguna are the ten bala, the four vai§aradya, the four pratisamvid and the eighteen avenikadharma, extensively treated in Traite, pp. 1505-1707. On rddhi, ibid., pp. 329-330; 381-385. Mudita is the third apramana; ibid., pp. 1239-1273; mahamudita, ibid., p. 1709, n. See also ibid., pp. 1340-1361 on buddhanusmrti.

14 There are three punyakriyavastu (dana, §ila, bhavana); Traite, pp. 2245 - 2260.

15 That is, these people neither perform good karma resulting in rebirth in the heaven realms, nor attain that jnana which amounts to liberation. Cf. RA I, 43.

19 The word gambhiradharma (i.e., pratityasamutpada) is explained in Traite, pp. 337-338; 396 (the verse quoted here at 107a11-12 is surely MK XXIV, 18). Otherwise only a few stanzas in BS refer directly to sunyata. See especially 28-29 and 64.

20 Here the author refers to lokadharmatyaga. Cf. Vimalakirtinirdesa, p. 108, n. 50. For other kinds of tyaga, see also Traite, pp. 1413 -1419.

21 The image sirobhusana (or sirascaila) is canonical. Cf. Upalipariprccha, p. 114, n. 1; SL 104; Surarhgamasamadhi, p. 212, n. 217; BHSD, under adipta§irascailopama. The eighth bodhisattvabhumi (i.e. acala) is also called avaivartika (or avivartya); see RA V, 55; Surarhgamasamadhi, p. 120, n. 5; pp. 208-210; Traite, pp. 243-245, 1502, n. 3, 1804.

26 This verse is quoted (without indication of source) in Asvabhava's Mahayanasarhgrahopanibandhana, 329b1-2: dmyal bar 'gro ba byang chub la

I I gtan du bgegs byed ma yin gyi I I rang sangs rgyas kyi sa dang ni I I nyan thos sa dag bgegs byed do II.

27 Sutra quotation not traced (Saddharmasmrtyupasthana?).

28 For anutpada, etc. see above all the Vimalakirtinirdesa, pp. 41-43. This verse is apparently quoted (but not identified) in Traite, p. 327 (97b27-29). The lines at 12-14 are of course the marrgala§lokau of MK; cf. Traite, p. 326). What remains of pada d apparently occurs at 97c1 as kong fei kong.

29 All this is only suggested in this text: One must turn to the Mulamadhyamakakarika, Sunyatasaptati, etc. for details.

30 For vyakarana see the commentary, translated in a valuable note to the Surarhgamasamadhi, p. 203.

31 For the sixth bhumi (abhimukhi) see RA IV, 51, which follows the Da§abhumika; Traite, pp. 2418-2420; Har Dayal, op. cit., p. 289.

33 Compare v. 6.

44 Quoted in Candrakirti's Catuh§atakatika, at 103a2 (as being from "Nagarjuna's Byang chub kyi tshogs"): sdug bsngal gzhan lta yar 'dug cig I I gang zhig sems can phan bde'i phyir I I dmyal ba'i sdug bsngal the bzod pa I I de'i lag gyas na byang chub po II.

48 This is papade§ana, followed by adhyesana (49), yacana (50), punyanumodana (51-52), and parinamana (53). Compare RA V, 65-87 (§aranagamana, pujana, papade§ana, adhyesana, yacana, bodhicittotpada and parinamana); Bodhicittotpadavidhi (vandana, papade§ana, punyanumodana, §aranagamana, atmatyaga, bodhicittotpada and parinamana); Upalipariprccha, p. 107, n. 4 with references; Dharmasaringraha XIV.

53 This recalls Astasahasrika, p. 70.

56 Acc. to RA V, 65 this rite is to be performed three times daily (nyin gcig bzhin yang dus gsum ...). The posture is familiar; see, e.g., Suvikrantavikramipariprccha, p. 3:... ekamsam uttarasarigam krtva daksinarim janumancdalarim prthivyarh pratisthapya....

57 The bodhicittotpadapunya is described similarly in RA V, 86. It was most likely inspired by a well known verse from the Viradattapariprccha, see Bodhipathapradipa, pp. 110-111.

62 By committing one of the five anantarya (see Vimalakirtinirde§a, p. 156, n. 33) one samanantaram narakesupapadyate. However, this is not "byang chub la gtan du bgegs" (cf. v. 26), as are the two sins mentioned in vv. 60-61.

63 The three vimoksamukha are discussed in the Traite, pp. 321-325 (note that the verse quoted here at p. 323 [96c13-14] must be identified as MK XVIII, 7); ibid., pp. 1213-1232; Vimalakirtinirde§a, p. 148, n. 16.

64 This verse is cited by Tsong kha pa in the Lam rim chen mo, 414b1-2 (as being from the "Byang chub kyi tshogs"): rang bzhin med pas stong la stong pa ni I I yin dang mtshan mas ci zhig byed par 'gyur I I mtshan ma thams cad log par 'gyur ba'i phyir I I mkhas pas ci ste smon lam 'debs par 'gyur II. His source is Catuh§atakatika 215b2, identified by Uryuzu Ryushin in IBK XVII, p. 518, to which Prof. de Jong has kindly called my attention. See also Wayman (1978), p. 252.

66 Cf. Catuh§ataka VIII, 22.

67 A celebrated image; cf. Traite, p. 1140, n. 1.

69 The correct attitude is, of course, bodhicitta; the term yoga refers to the three vimoksamukha as the commentator notes and as shown by v. 73.

70 The first part of this verse alludes to Udanavarga I, 19, etc. (cited in Traite, p. 2296, n. 1).

72 Cf. Niraupamyastava 9: sattvasarimjna ca to natha sarvatha na pravartate I duhkhartesu ca sattvesu tvam ativa krpatmakah II. See Suramgamasamadhi, p. 148.

73 Cf. RA I, 24; SL 40.

75 For apratisthitanirvana, etc., see Vimalakirtinirde§a, p. 144.

79 The various §astras are, according to the commentator: mathematics, metallurgy, medicine, exorcism, botany, mineralogy, astronomy, dream divination, and anatomy. For silpakarmasthana, vidya, and kala, see Traite, p. 1856; Suramgamasamadhi, p. 145; v. 103 below; Mahavyutpatti §§ 217-218, 76; Bu ston I, p. 44, with notes.

81 Sathya and mays often occur together; cf. the Vimalakirtinirde§a, p. 114, n. 61. For samnaha, cf. Traite, p. 1841, n. 2; Suramgama- samadhi, p. 179, n. 154.

83 An allusion to dasaku§alakarmapatha, see the Vimalakirtinirdesa, p. 118, n. 73. See ibid., n. 72 for siksapada.

84 These verses (84-87) on dhyanaparamita may be compared with Traite, pp. 984-1057; also Arthavini§cayasutra §§ 12-14 (the four samadhibhavana, smrtyupasthana, and samyakprahana).

92 See note on v. 21. The three concepts labhasatkaraya§as are well known as

Pali labhasakkarasiloka; see references in PED.

93 Summum bonurn (pradhana- or visistahita?) refers to naih§reyasa, or moksa. Cf. RA I, 4; III, 30; SL 104; also SL 55.

94 The image is canonical; see PED, under puttamarimsa. See especially Samyutta II, p. 98). Adopt the variant nian in pada a.

95 Dasadharmakasutra: Taisho 314 (quoted three times in all in the Siksasamuccaya).

96 For Marakarma see YS 36; SS 190b1 ff.; Traite, pp. 339-346. For nirmamo nirahamkarah, see MK XVIII, 2-3.

97 The 37 bodhipaksika are treated at length in the Traite, at pp. 1119-1207. They are also mentioned in SL 106 (bodhyanga), 113 (marga), 45 (bala, indriya), 48 (smrtyupasthana). See v. 121 below for rddhipada.

98 Cf. SL 42.

100 Cf. vv. 20, 92.

101 For sirimhanada, Vimalakirtinirde§a, p. 98, n. 4; BV 52; CS III, 54.

103 Cf. v. 79.

104 These are the four samgrahavastu (dana, priyavadita, arthacarya, and samanartha). See the Vimalakurtinirdesa, p. 116, n. 67; RA II, 72; Aksayamatinirdesa, Bu, fol. 149a-1 50a, ed. by Jens Braarvig, Oslo 1993.

105 According to the commentator, this produces the suvarnavarna-mahapurusalaksana; cf. RA II, 86.

108 For brahmasvara (also a mahapurusalaksana), see RA II, 91. For a complete list of the laksana and their causes, see Traite, pp. 271-281; RA II, 74-100; Arthavini§cayasutranibandhana § 26. Yatha purvarim tatha pa§cat, also CS I, 25.

113 This refers to the six saraniya dhamma known from Digha III, p. 245. Perhaps they are also referred to at RA III, 35. See Traite, p. 1739, n. 4.

117 "In all situations;" i.e., according to the commentator, in regard to the eight lokadharma.

119 The panca vimuttayatanani are known from Digha III, p. 241. For the ten a§ubhasarhjna, see Traite, p. 1312 ff. For the list of eight mahapurusavitarka, see Digha III, p. 287 (= attha dhamma uppadetabba).

120 For the five abhijna, see Traite, pp. 328-333. The six are listed at RA III, 92-97; also Traite, pp. 1809 ff.

121 See Traite, p. 1124 for rddhipada. For the four brahmavihara, or apramana, ibid., pp. 1239-1273; RA 1, 24; SL 40.

122 These comparisons (a§ivisa, §unyagrama, and vadhaka) are well known. See Vimalakirtinirde§a, p. 136, n. 28. *Kaya/parsad in pada c (and the commentary's *vedanakaya) is not plausible.

123 The following stanzas (123-145) are inspired by the author's study of the Ka§yapaparivarta. References are to sections in the edition of von Stael-Holstein). See loc. cit., § 1. For the acaryamusti, see Vimalakirtinirde§a, p. 267, n. 19; CPD II, p. 33.

124 Ka§yapaparivarta § 2.

125 Ibid. § 2. For the term punyaksetra, see PED, under punnakkhetta; Surarhgamasamadhi, pp. 231-235.

126 This and the following verse should be compared with §§3-5.

128 This verse and the following two verses are modeled upon Kasyapaparivarta § 6. For aryavarnsa, see references in Traite, p. 1739, n. 4.

131 Ibid. § 8. A bodhisattva who is rjuka never tells a lie.

132 Ibid. § 8.

133 Cf. ibid. § 10.

134 This and the three following verses give the four bodhisattva- skhalita; ibid. § 11; see Siksasamuccaya, p. 54; cf. Traite, p. 1846).

137 For the twelve ascetic practices (dhutaguna), see Dharmasamgraha § 63; BHSD, p. 286; Vimalakirtinirdesa, p. 150, n.

138 The Sanskrit has sarvasattvesu samacittata . . . buddhajnana- samadapanata ... samyakprayogata; cf. Kasyapaparivarta § 12.

139 See ibid. §§ 15-16.

140 Ibid. § 16. For punyakriyavastu, see verse 14 and the accompanying note.

141 Kasyapaparivarta § 14. Other kinds of kalyanamitra (good friends) are mentioned at SS 212b3.

142 The four kumitra (bad friends) mentioned here and in 143 occur at op. cit. §

13.

144 Ibid. § 17. For apratihatacitta see also Traite, p. 393-394.

145 This verse sums up Kasyapaparivarta §§29-32.

147 The nine aghatavastu are canonical. See the references in the Vimalakirtinirdesa, p. 289, n. 18. The twenty "minor matters" (i.e., upaklesa) are, according to the commentary: asraddhya, ahrikya, sathva, auddhatya, viksepa, pramada, vihirhsa, anapatrapya, kausidya, kaukrtya, styana, middha, upanaha, mraksa, irsya, matsarva, unnati (or mada?), krodha, vipratisara (or alekhya, etc.?), and mucha (?); cf. Dharmasarhgraha § 69; VV 7 (svavrtti); RA V, 3-33 passim; compare various treatises on Abhidharma under the headings paryavasthana, upaklesa, and nivarana. For the eight kusitavatthuni, see e.g. Digha III, p. 255.

148 Cf. Kasyapaparivarta § 23.

149 The commentary to this verse is translated in Traite, p. 1228. See also Kasyapaparivarta §§ 63-65, quoted in Prasannapada, p. 248.

150 On vandana and puja see Siksasamuccaya XVII.

152 For avetyaprasada, see Vimalakirtinirdesa, p. 99, n. 8; May (1959), p. 219, n. 744. Correct qu in pada a to fa.

153 This amounts to anupalambhasunyata; cf. Traite, p. 2035.

157 Apparently inspired by the Ratnamegha, cited in SS 183b6-7.

159 For buddhaksetra, cf. the references in Vimalakirtinirdesa, p. 461.

160 This is neatly summarized in RA IV, 96: sunyatakarunagarbham ekesam bodhisadhanam (cf. Prasannapada, p. 360, variant reading).

162 For dharmapuja, see Vimalakirtinirdesa, pp. 377-382.

163 This verse echoes Vimalakirtinirdesa, p. 378. See ibid., n. 18 for the meaning of bodhisattvapitaka.

164 Here wei renders vyanjana (one of the four pratisarana). Cf. de Jong's remarks in Eastern Buddhist XIII, p. 157.

Concluding Essay:
The Unity of Ndgdrjuna's Thought

The purpose of the following pages is to present a synthesis of the tenets of Ndgdrjuna's philosophy and its presuppositions. Any such attempt must be preceded by a brief sketch of the historical background if the proper perspective is not to be distorted.

Without wishing in any way to appear disparaging of previous efforts to present a survey of Madhyamaka, I do think that two circumstances warrant a novel exposition of the Madhyamaka system forged by Nagarjuna.1S`r First, previous accounts of his thinking have only been based on the testimony provided by a few of Ndgdrjuna's works. Second, and to some extent an outcome of the first, these discussions tend to present his philosophy as a series of more or less coherent and sensible ideas concerning various epistemological, logical, or ontological issues.

In my view, however, a careful reading of Ndgdrjuna's authentic writings will show that his extraordinary genius succeeded in blending a great mass of inherited moral, religious, and philosophical ideas into a harmonious whole. If we had to condense his system in all its aspects to one single term, we should therefore not choose a term such as sunyata or pratityasamutpada, but instead should focus on bodhisadhana. By recognizing bodhisadhana (for which punyajnanasarimbhara can be considered an equivalent) to be the heading under which all Ndgdrjuna's various theories and injunctions are unified, we place ourselves in a better position to appraise each of his writings in relation to others and within its own confines.'55

The Non-Buddhist Background

While Nagarjuna was, of course, aware of the existence of various 'heretical' darsanas such as the Samkhya, Vaisesika, Jaina,15h Nyaya,157 Lokavata,'5s *ISvarav5da159, and probably also many other sectarians, their influence upon the development of his thought amounts to virtually nil. Doubtless his study of Nyaya, and, I suppose, Vaisesika, provoked his endeavor to match the former's notion of apavarga to the Buddhist nirvana and the latter's abhyudaya/naihsreyasa to his own sukha/ moksa.'61' A similar attitude can be seen in his attempt to absorb the deities of popular religion - Brahma, Indra, Visnu, Rudra, and the rest - by interpreting them as emanations of the Buddha. "" But we never find any trace of positive influence from any of these sources in Nagarjuna's authentic writings.

On the other hand it must be conceded that Nagarjuna could not escape the impact which orthodox Brahmin dialectics (vada), natural philosophy, arts,

crafts, and sciences indirectly exerted upon the Buddhist milieu. Allusions to cikitsa, silpa, vidya, kala and various worldly sastras (BS 79) indicate the wide scope of his erudition. On the level of 'empirical sciences' he obviously did not hesitate to accept the best of traditional Hindu lore as means conducive to temporal happiness (abhyudaya).'62

Let us finally not ignore a circumstance so obvious that it may easily be overlooked. From his birth to his death Nagarjuna must as a member of the community have received an unceasing flow of impressions and convictions, prejudices and superstitions from the Hindu society surrounding him. This forms a part of his background which was never recorded and for an assessment of which no sources are available to us.

The Buddhist Tripitaka Tradition

Nagarjuna's writings give ample evidence of his acquaintance not only with the Sutras of the Mahayana but also with the Sutras, Vinaya, and Abhidharma of Hinayana (or as he invariably puts it, conscious of the distinction among the three vehicles: the Bodhisattvayana versus the Sravakayana and Pratyekabuddhayana).

Before considering the features which distinguish Mahayana from Hinayana it may be useful to recall the fundamentals of the Dharma propounded in the ancient Sutras. '63

The historical Buddha himself, once enlightened (buddha), had no other wish than to impart to others a method (marga) leading to deliverance (moksa) from the cycle of birth and death (samsara); i.e. from duhkha. He shared with numerous contemporary sramanas the conviction that our life in a gati in samsara-without a beginning in timedepends solely upon our previous volitional actions (karma). He shared with many other contemporaries as well the conviction that adherence to such a life was the source of nothing but duhkha, and the idea that nothing could be deemed more desirable for living beings than to obtain release from samsara; in other words, nirvana.

It was in regard to the path (marga) devised for escape and surely (if we read between the lines) by virtue of his impressive personality as a "teacher of gods and men" that the Buddha stood out among contemporary teachers with fundamentally the same presuppositions. He did this in such a way as to appeal mainly to the upper strata of society. His was a marga for aryas, not a popular religion for prthagjanas, the common masses.

The Buddha's entire life within society was devoted to teaching the marga to monks and laymen. He never tired of re-formulating it from new and different angles according to the demands of circumstances and invariably with a keen perception of the capacities and inclinations of his listeners. Though his way of

teaching may have altered, the theory behind his teachings remained unchanged throughout his life: It is klesas that motivate living beings to that karma which keeps the wheel of life turning; above all, the three fundamental klesas of raga, dvesa and moha. These teaching were collected in the Sutrapitaka, the first part of the canonical Tripitaka. As the Dharma gradually gained ground and with it the Sangha, rules for the regulation of the daily life of the monks came into demand. Hence the origin of the Vinayapitaka, the collection of monastic rules. From a doctrinal point of view the Vinaya adds nothing to the Dharma propounded in the collections of Sutras, and it is hardly surprising to find that the rules codified in the Vinaya of the various schools vary in several instances due to geographical circumstances and other conditions. The Vinaya referred to by Nagarjuna seems to have been that of the Mulasarvastivadins.

The origins of the third pitaka is to be sought in the Sutras themselves; or rather, in my opinion, with the Buddha himself. Abhidharma originally marked an attempt to group all the positive, negative and neutral dharmas familiar from the discourses of the Master systematically so as to present a survey for monks studying in seclusion. Through the exercise and gradual development of his intellectual faculty (prajna)'h4 the monk was thus enabled in a most rationalized manner to become thoroughly conversant with those dharmas to be developed and those to be abandoned. The ingenious device laid down in the Abhidharma had the advantage of forming a kind of highway to mokka. In the course of time some of the best Buddhist minds contributed to the vigorous development of Abhidharma, a development which reached its peak about the time of Nagarjuna with the compilation of the magnificent thesaurus of Buddhist lore, the Mahavibhasa of the Sarvastivada.

At the same time, however, the abstract and systematic spirit of the Abhidharma inevitably embodied a tendency to dogmatism. In the end, this attitude was to render it unfaithful to the intention of its founder.

As we shall see, it was profound discontent with the prevailing and somewhat complacent tendency toward dogmatism, or 'clinging', among Abhidharmikas that induced Nagarjuna to adopt the nondogmatic spirit breathing in the Prajnaparamitasutras and regenerate it, as it were, among the renegades. The fact that, as the Buddha himself phrased it, ayarh dhammavinayo ekaraso vimuttiraso' also accounts for his characteristic and outspoken opposition to speculative and dogmatic theories not lending themselves to personal experience and ratification. The Buddha's deliberate setting-aside of current 'metaphysical' anta- dvayadrsti had a decisive impact upon Nagarjuna.

I will conclude this survey by collecting some of these passages, as well as others from the ancient Sutras that were to be formative of Nagarjuna's philosophical thinking.

It was in his celebrated sermon at Banaras that the Buddha first preached the Four Noble Truths. The life of the individual (the five upadanaskandha) is sheer duhkha. Its origin (samudaya) is trsna, the will to life. (Note that strictly speaking this gives only a simplified 'exoteric' account of duhkhasamudaya. The real cause is avidya.) The purpose of human life is its nirodha; i.e., nirvana. The Buddha shows a path (or method) to nirodha: the Noble Eightfold Path, further reducible to sila, samadhi and prajna. Here we have the motive, the cause, the purpose, and the method of Buddhism in a nutshell.

I quote here the recension Nagarjuna is most likely to have known, that of the Mulasarv5stivadins.166 The Tibetan and English for his own paraphrase, which occurs at SL 113-115, follows.'"

> catvarimani bhiksava aryasatyani; katamani catvari? duhkham arya-satyam, duhkhasamudayo duhkhanirodho duhkhanirodhagamini pratipad aryasatyam. duhkham aryasatyani katamat? jatir duhkham, jara duhkham, vyadhir duhkham, maranani duhkham, priyavi- prayogo duhkham, apriyasaniprayogo duhkham, yad apicchan paryesamano na labhate tad api duhkham; sarhksepatah panca ime upadanaskandha duhkham; tasya parijnayai aryastar go margo bhavayitavyah. duhkhasamudayam aryasatyani katamat? trsna paunar- bhaviki nandiragasahagata tatra tatrabhinandini; tasyah prahanaya aryastar go margo bhavayitavyah. duhkhanirodham aryasatyani katamat? yad asya eva trsnayah paunarbhavikya nandiragasaha- gatayas tatra tatrabhinandinya asesaprahanarh pratinisargo vanti- bhavah ksayo virago nirodho vyupasamah astarimgamah; tasya sak- satkriyayai aryasta-hgo margo bhavayitavyah. duhkhanirodhagamini pratipad aryasatyarih katamat? aryastarigo margah - tadyatha, samvagdrstih, samyaksamkalpah, samyagvak, samyakkarmantah, samyagajivah, samyagvyayamah, samyaksmrtih, samyaksamadhih; so 'pi bhavayitavyah....
>
> These are the four Noble Truths, 0 monks! What are the four? The Noble Truths of suffering, of the origin of suffering, of the cessation of suffering, and the Noble Truth of the method leading to the cessation of suffering. What is the Noble Truth of suffering? Birth is suffering, aging is suffering, disease is suffering, death is suffering. Separation from what is dear is suffering, contact with what is not dear is suffering, not to get whatever one wants is suffering. In short, suffering is these five skandhas of appropriation. In order fully to understand this one must develop the noble Eightfold Path.
>
> What is the Noble Truth of the origin of suffering? Desire leading to

rebirth, accompanied by taking delight, passion, and indulging in pleasure here and there. In order to abandon it one must develop the noble Eightfold Path.

What is the Noble Truth of the extinction of suffering? It is the complete abandonment, relinquishing, ejection, destruction, indifference to, cessation, stopping, and extinction of this desire leading to rebirth, accompanied by taking delight and by passion, and by indulging in pleasure here and there. In order to realize this one must develop the noble Eightfold Path.

What is the Noble Truth of the method leading to the cessation of suffering? The noble Eightfold Path: right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration. This must also be developed.

* * *

I yang dag lta clang 'tsho dang rtsol ba dang I I dran dang ting 'dzin ngag dang las mtha' dang I I yang dag rtog nyid lam gyi yan lag brgyad I I 'di ni zhi bar bgyi slad bsgom par bgyi I

I skye 'di sdug bsngal sred pa zhes bgyi ba I I de ni 'di yi kun 'byung rgya chen to I I 'di 'gog pa ni thar pa lags to lam I I de thob 'phags lam yan lag de brgyad lags I

I de ltar 'phags pa'i bden pa bzhi po dag I I mthong bar bgyi slad rtag to brtson par bgyi I I pang na dpal gnas khyim pa rnams kvis kyang I I shes pas nyon mongs chu bo las brgal bgyi I

The eight members of the path are right view, livelihood, effort, mindfulness, concentration, speech, conduct, and resolve. You must develop them to attain tranquility. This birth is suffering; what is called 'thirst' is the major cause of this [suffering]. Its cessation is tantamount to liberation. The way to achieve it is the noble Eightfold Path. Therefore you must always strive to see the Four Noble Truths, for even laymen dwelling in the lap of prosperity may cross the river of impurity by means of this knowledge.

The twelve-fold chain of dependent origination

No less celebrated but far more intricate is the Buddha's teaching of the dvadasarigapratityasamutpada. The purpose of this formula is to explain the genesis (samudaya) of duhkha. The Buddha himself spoke of it as

dharmo gambhiro gambhiravabhaso durdrso duravabodho 'tarkyo

'tarkyavacarah suksmo nipunapancditavijnavedaniyah ...

... a doctrine that is profound and appears profound, difficult to see, difficult to understand, beyond thought, inaccessible to discursive thinking, subtle, comprehensible only to the wise and intelligent.

It is, so to speak, the 'esoteric' account of duhkhasamudaya.168

Ancient and modern attempts to interpret this enigmatic formula are not lacking. 16' That it was a matter of deep concern to Nagarjuna is seen most clearly in the Pratityasamutpadahrdayakarika and also in the Sunyatasaptati. The significance of the principle of pratityasamutpada in its extended general sense is evident from all his writings. MK XXVI and SL 109-112, reproduced here, both present the traditional list of the twelve nidanas, beginning with avidya and ending with duhkha:

. . . idam evarh dvadasarngarh pratityasamutpadam anulomapratilomam vyavalokayan, yaduta asmin satidarh bhavati, asyotpadad idam utpadyate-yadutavidyapratyayah sarinskarah, samskarapratyayam vijnanam, vijnanapratyayami namarupam, namarupapratyayam sadayatanam, sadayatanapratyayah sparsah, sparsapratyaya vedana, vedanapratyaya trsna, trsnapratyayam upadanam, upadanapratyayo bhavah, bhavapratyaya jatih, jatipratyaya jaramarana§okaparidevaduhkhadaurmanasyopayasa ami bhavanti; evam asya kevalasya mahato duhkhaskandhasya samudayo bhavati; yaduta asminn asatidarim na bhavati, asya nirodhad idarh nirudhyate - yaduta avidyanirodhat sarimskaranirodhah 170

. . . considering thus dependent origination, which has twelve parts-forward and backward; i.e., when this is present that is present, and when this arises that arises-namely: the formations depend on ignorance, consciousness depends on the formations, name and form depend on consciousness, the six organs of sense depend on name and form, contact depends on the six organs of sense, feeling depends on contact, thirst depends on feeling, grasping depends on thirst, becoming depends on grasping, birth depends on becoming, old age, death, sorrow, grief, suffering, distress, and unrest depend on birth. Thus this whole great mass of suffering arises. But when this is absent that is absent, and when this ceases that ceases, namely: when ignorance ceases the formations cease....

* * *

I ma rig pa las las to de las ni I I rnam shes de las ming dang gzugs rab 'byung I I de las Skye mched drug ste de dag las I I reg pa kun to 'byung bar thub pas gsungs I

I reg pa las ni tshor ba kun 'byung ste I I tshor ba'i gzhi las Bred pa 'byung bar 'gyur I I sred pas len pa bskyed par `gyur ba ste I I de]as srid pa srid las skye ba lags I

I skye ba yod na mya ngan na rga clang I I 'dod pas 'phongs clang 'chi bas 'jigs sogs kyi I I sdug bsngal phung po shin to the byung ste I I skye ba 'gag pas 'di kun 'gag par 'gyur I

The Muni has declared: Karma depends on ignorance. From this comes consciousness; from this comes name and form; from these the six organs of sense arise; from these contact arises. From contact arises feeling; based on feeling thirst arises; thirst gives rise to grasping; from this there is becoming; from becoming there is birth. When there is birth there arises the great mass of suffering: sorrow, disease, old age, frustration, fear of death, and the rest. Howeve,, when origination ceases, all this ceases.

N1rz'ail a

Nirvana i-, really nothing but duhkhanirodha, either with skandhas (= duhkha) remaining (sopadhisesanirvana) or without skandhas remaining (uirpadhisesanirvana). This amounts to deliverance from future birth. This state of peace in body and mind may, however be considered from various conventional perspectives:'"

Psychologically, nirvana is klesaksaya, barely different from the Stoic ideal of apateia. Thus, SS 221a cites the Sarhyuktagama:

... dge slong dag khyed la mya ngan las 'das pa clang I mya ngan las 'da' bar 'gro ba'i lam bshad par bya'o I I de la mya ngan las 'das pa gang zhe na I 'di lta ste I 'dod chags zad pa clang I zhe sdang zad pa dang I gti mug zad pa'(-) II

Monks, I will explain to you nirvana and the way of nirvana! What is nirvana? It is the extinction of desire, the extinction of hate, and the extinction of ignorance ....

Compare Sariryutta IV, p. 371: . . . nibbanan ca vo bhikkhave desissami nibbanagamin ca maggam . . . ragakkhayo dosakkhayo mohakkhayo ...

Ontologically, nirvana is a world beyond samsara. A well-known passage from the Udana (p. 80 in the Pali edition), describes nirvana:

... atthi, bhikkhave, tad ayatanarh yattha neva pathavi na apo na tejo na vayo na akasanancayatanarn na vinnanancayatanam na akincannayatanam na nevasannanasannayatanam nayam loko na

paraloko na ubho candimasuriya. tatrapaharh, bhikkhave, neva agatirii vadami na gatirin na thitiri► na cutirim na upapattim; appatittham appavattam anarammanam evetam: esevanto dukkhassa ti.

Monks, there is a place where there is neither earth nor water nor fire nor air, no sphere of infinite space, no sphere of infinite consciousness, no sphere of nothingness, no sphere of neither-consciousness- nor-nonconsciousness. This world is not there, the other world is not there, both are not there, moon and sun are not there. I sav that there is no coming there, no going, no abiding, no falling, no arising; it is not fixed, it is not moved, it has no base; it is, in fact, the end of suffering.

Nagarjuna alludes to this passage in SL 105:

I tshul khrims dag dang shes rab bsam gtan gyis I I mya ngan 'das zhi dul ba dri med pa'i I I go 'phang mi rga mi 'chi zad mi 'tshal I I sa chu me Hung nyi zla bral thob mdzod I

By means of good conduct, wisdom, and concentration you should obtain the peaceful, subdued, and pure state of nirvana - devoid of earth, water, fire, air, sun, and moon-where there is no age, no death, no cessation.

Epistemologically, (sometimes barely distinguished from the abovementioned points of view) one may say that paramarh ariyasaccarh yadidarii amosadhammam nibbanarh (Majjhima, III, p. 245; cf. YS 35): "The ultimate noble truth is nirvana in its true nature." Nonetheless, nirvana cannot be an object of the senses or of consciousness. On this point, Nagarjuna alludes twice to a passage that is found in the Pali Dighanikaya (I, p. 223), once at YS 34, and again at ItA I, 93-95, in a passage which I present here:12

I sa dang chu clang me dang rlung I I ring thung phra clang sbom nyid dang I I dge Bogs nyid ni rnam shes su I I 'gag par `gyur zhes thub pas gsungs I

I rnam shes bstan med mtha' yas pa I I kun to bdag po de la ni I I sa clang chu dang me clang ni I I rlung gi gnas thud 'gyur ma yin I

I 'dir ni ring dang thung ba dang I I phra sbom dge dang mi dge dang I I 'dir ni ming dang gzugs dag kyang I I ma lus par ni 'gag par 'gyur I

The Muni has declared that earth, water, fire, and wind, long and short, fine and coarse, good, and so on are extinguished in consciousness. In this invisible, endless and all-powerful consciousness there is no place to be found for earth, water, fire, and

wind. Here long and short, fine and coarse, good and bad, here name and form all stop.

Ignorance

The initial nidana of duhkha (or the skandhas) is, as we saw, avidya, which is not merely absence of knowledge but positively, amitravat - more or less a synonym of abhinive§a, drsti, kalpana or graha, (cf., for example, the Dhammasar►gani, p. 213, which Nagarjuna may have had in mind at SS 64). Avidya may have various objects (see Dhammasangani, p. 190), and according to the Pratityasamutpadasutra (quoted in the Prasannapada, p. 452, ad MK XXIII, 1) it also has a cause:

> . . . avidyapi bhiksavah sahetuka sapratyaya sanidana. ka§ ca bhiksavah avidyaya hetuh? ayoni§o bhiksavo manaskaro 'vidyaya hetuh. avilo mohajo manaskaro bhiksavo 'vidyaya hetuh. (ity ato 'vidya samkalpaprabhava bhavati).
>
> Monks, ignorance also has a cause, a condition, a determining factor. And what, monks, is the cause of ignorance? The cause, monks, of ignorance is superficial attention; the cause of ignorance, monks, is disturbed, deluded attention....

More specifically, avidya is due to the four viparyasas, or perverted views (SS 10). Canonical passages are scarce, but see Anguttara II, p. 52:

> anicce bhikkhave niccan ti sannavipallaso cittavipallaso ditthivipallaso, adukkhe bhikkhave dukkhan ti sannavipallaso cittavipallaso ditthivipallaso, anattani bhikkhave atta ti sannavipallaso cittavipallaso ditthivipallaso, asubhe bhikkhave subhan ti sannavipallaso cittavipallaso ditthivipallaso ....
>
> Monks, to consider impermanent as permanent is a perversion of ideas, a perversion of mind, a perversion of view; monks, to consider painful as not painful is a perversion of ideas, a perversion of mind, a perversion of view; monks, to consider lack of self as self is a perversion of ideas, a perversion of mind, a perversion of view; monks, to consider not pure as pure is a perversion of ideas, a perversion of mind, a perversion of view....

Compare the Vibhanga, p. 376; SL 48; MK XXIII, passim; Abhidharmakosa V, p. 21 (with references).

We may have here a clue to one of the most puzzling aphorisms in the ancient canonical texts; namely, the 'Katyayanavavada', referred to at MK XV, 7. This Sutra proposes to define samyagdrsti, or right view. Cf. Sarimyutta II, p. 17:

... dvayanissito khvayarn Kaccayana loko yebhuyyena atthitan ceva natthitan ca. lokasamudayarh kho Kaccayana yathabhutam sammappannaya passato ya loke natthita sa na hoti; lokanirodham kho Kaccayana yathabhutarh sammappannaya passato ya loke atthita sa na hoti ... sabbam atthiti kho Kaccayana ayam eko anto, sabbam natthiti ayarh dutiyo anto.. . .13

Kaccayana, generally this world [mankind] takes two opposite things for granted: existence and non-existence. But, Kaccayana, when one with true understanding sees the origin of the world as it is, [then] non-existence in the world is not [valid]; when one with true understanding sees the cessation of the world as it is, [then] existence in the world is not [valid]. . . . Kaccayana, to claim that all exists is one extreme; to say that all does not exist is the opposite extreme ....

The teachings suggested in these canonical extracts provided Nagarjuna with his fundamental philosophical outlook. Duhkha (the skandhas) is due to avidya, which in turn is a result of the activity of the viparyasas. These four are, in the final analysis, founded upon the assumption of asti and nasti - existence and non-existence. This dichotomy is, as it were, the proton pseudos of samsara. 174

Nagarjuna may have arrived at this position from a desire to achieve a consistent exegetical result of his study of the Buddha's doctrine as recorded in the scriptures.'75 In the eyes of Nagarjuna the Buddha was not merely a forerunner but the very founder of the Madhyamaka system. It would be a rewarding task, but one which would unduly extend the limits of the present inquiry, to consider to what extent his opinion was historically justified.

No Self

Among the four perverted views the third - anatmani atma iti - is gravest and most basic. It consists in a vikalpa which imposes a self (ahamkara; Tibetan bdag to `dzin pa) upon the five skandhas taken collectively or separately. It is also called satkayadrsti and may as such take twenty different forms (cf. SL 49 and notes; Traite, p. 737, n. 3). The following verses are quoted from RA I, 31-35 (for a counterpart, see Samyutta III, p. 105):176

yathadar§am upadaya svamukhapratibimbakam I drsyate nama tac caiva na kirh cid api tattvatah II

aharimkaras tatha skandhan upadayopalabhyate I na ca kirih cit sa tattvena svamukhapratibimbakam II

evamvidharthasravanad dharmacaksur avaptavan I aryanandah svayarim caiva bhiksubhyo 'bhiksnam uktavan II

(skandhagraho yavad asti tavad evaham ity api I aharhkare sati punah karma janma tatah punah II)

Just as one sees an image of one's own face by means of a mirror, though this [face] is really nothing in itself, so the notion of an ego, based on the [five] skandhas, like the image of one's face, is really nothing in itself. By listening to such ideas the noble Ananda obtained the eye of Dharma and at once explained it himself to the monks. (As long as one seizes the skandhas one also [believes in] an ego. When there is belief in an ego there is karma, and then rebirth.)

The Prasannapada makes the point also:

... rupam natma rupavan napi catma rupe natma natmani rupam ... evarim yavad vijnanam natma vijnanavan natma vijnane natma natmani vijnanam iti ... tatha anatmanah sarvadharma iti ...'77

The self is not the body, the self does not possess the body, the self is not in the body, the body is not in the self.... A similar [argument] applies to [the remaining skandhas], until: The self is not the consciousness, the self does not possess consciousness, the self is not in consciousness, consciousness is not in the self . . . . In this way all dharmas are without a self....

Finally, there are these verses from SL 48-49:

I mi ni yang dag nyid du mi bde zhing I I mi rtag bdag med mi gtsang rig par bgyi I I dran pa nye bar ma gzhag rnams kyis ni I I phyin ci log bzhir lta ba 'phung bkrol ba I

I gzugs ni bdag ma yin zhes gsung ste bdag I I gzugs dang ldan min gzugs la bdag gnas min I I bdag la gzugs mi gnas to de bzhin du I I phung po lhag ma bzhi yang stong rtogs bgyi I

You must understand that a human being is in truth unhappy, impermanent, devoid of self, and impure; those who fail to bear this in mind are ruined by believing in the four distorted views. It has been declared that the body is not the self, the self does not possess the body, the self is not located in the body, and the body is not situated in the self. In the same way you must also understand that the four other skandhas are empty.

The skandhas

Ancient Buddhism-and the Hinayana - denied the existence of a permanent atman. Instead it acknowledged the five skandhas, which like all other

phenomena (dharmas) are characterized by three laksanas: anitya, duhkha, and anatman. Mahayana went further: In the final analysis the skandhas are no less illusory than the notion of an atman. Though this was scarcely in accord with the stage of development reached in the ancient Sutras, these texts nevertheless foreshadowed the advent of Mahayana, above all in the following pregnant stanzas of the Sarhyuktagama (on which BV 12-13 are based):178

> phenapinelopamam rupam vedana budbudopama I maricisadrsi samjna sarimskarah kadalinibhah I mayopamam ca vijnanam uktam adityabandhuna II evam dharman viksamano bhiksur arabdhaviryavan I diva va yadi va ratrau samprajanan pratismrtah I prativid hyet padarh §antam samskaropasamam §ivam II
>
> The Kinsman of the Sun has declared that physical form is like a ball of foam, that feeling is like a bubble, that perception is like a mirage, that volitions are like a plantain-trunk and that consciousness is like an illusion. A monk who, full of energy, regards the dharmas thus, being mindful and aware day and night, will comprehend the peaceful place, the blissful extinction of the formations.

The Mahayana

Despite an increasing number of modern contributions to the study of Mahayana Sutras, our knowledge of the historical origins of this developed form of Buddhism still remains meager and fragmentary and will, for all one can say, do so for decades to come.179 Fortunately this circumstance has little effect upon our understanding of Nagarjuna as an exponent of Mahayana. 180 On the contrary, the fact that he is the first individual known to have collected the Sutras of the new school and systematized their teachings provides us not only with a terminus ante quem for more than three score Sutras, but also with valuable textual and exegetical materials. As we have seen, Nagarjuna's Sutrasamuccaya is a collection of extracts culled largely from Sutras belonging to the Mahayana. In addition, the Catuhstava and *Bodhisambhara[ka] contain numerous allusions to, or even quotations from, these texts.181

In general, one may conclude that Nagarjuna was thoroughly conversant with the ancient Tripitaka as well as the later developed Sutras of the Mahayana. Without ever breaking radically with the ancient tradition, the Mahayana scriptures launched new ideas about the nature of the world, such as sunyata, and about the foundation of ethical behaviour (karuna). In Nagarjuna they found a staunch supporter. The main source of inspiration for his magnum opus, the Mulamadhyamakakarika (which bears the subtitle Prajna), is that group of Mahayana scriptures commonly known as the Prajnaparamitasutras.182 As Yasunori Ejima puts it: "The Madhyamaka-karika

starts with and aims at nothing other than prajnaparamita or perfect wisdom."183 Nagarjuna's own words prove that from among the many Prajnaparamita texts he knew at least the Astasahasrika, the Sapta§atika, and the Vajracchedika.184

If one were to condense the tenets of the Prajnaparamita literature into a few sentences it would perhaps amount to this: Their view of the world is that fundamentally all phenomena (dharmas) are void of substance; i.e., illusory or empty. Their view of the individual is that as a Bodhisattva gradually recognizing this fact, one should accordingly live in the equanimity of universal emptiness. At the same time, through compassion one should devote oneself to the task of liberating all other beings, not scorning any means for the achievement of that ideal (upayakausalya).'15

Naturally, in the course of time this deepened conception of the world led to novel developments within the field of ontology and epistemology. The widened view of the human situation likewise inspired a flourishing movement in the field of religion and ethics. All this gave room for the work of independent thinkers, and for this reason it often proves advantageous to center study of the Mahayana around its individual representatives.

Here, however, we must confine our investigation to Nagarjuna himself. Several passages in the Ratnavali show that he was well aware of the features distinguishing the great yana from the less comprehensive one, as well as the sustained opposition aroused by such divergences."""

First of all, Mahayana and Hinayana differ in their outlook of the world. They both endorse sunyata as one of the three fundamental laksanas of existence taught by the Buddha. However, according to the Mahayana this term indicates 'non-origination'- the fact that all phenomena lack svabhava - whereas the Hinayana simply takes it as a synonym of impermanence. Thus, RA IV, 86ab: anutpado mahayane paresarih sunyata ksayah I ("In Mahayana [emptiness means] nonorigination; to others it means destruction.") Similarly, MK XIII, 3-4ab.

Second, the ancient scriptures do not mention a number of concepts specific to the Mahayana, such as the vows for enlightenment (pranidhana), the Bodhisattva's practice (carya) of the paramitas, his dedication of the merit thus achieved (punyaparinamana) and his extraordinary powers (adhisthana; on this term see BHSD). Therefore they do not provide sufficient guidance for the achievement of enlightenment. RA IV, 90-91ab:

na bodhisattvapranidhir na caryaparinamana I uktah sravakayane
'smad bodhisattvah kutas tatah II

adhisthanani noktani bodhisattvasya bodhaye I

In the Sravakayana there is no mention of a Bodhisattva's aspirations, course, and transfer (of merit). How then can one become a Bodhisattva by following it?

Nor do the ancient texts speak of a Bodhisattva's perseverance (pratistha = prasthana; cf. Bodhicaryavatara 1, 15) in the bodhicarya. RA IV, 93:

bodhicaryapratisthartharin na sutre bhasitam vacah I bhasitam ca mahayane grahyam asmad vicaksanaih II

In the [Sravaka] Sutras not a word has been said about the perseverance of a Bodhisattva, but it has been discussed in the Mahayana. Hence the wise must accept [the Mahayana].

Again, the notion of punya- and jnanasarhbhara characteristic of the Mahayana is an object of critique or neglect among adherents of the Hinayana. RA IV, 67; IV, 83:

bodhisattvasya sarhbharo mahayane tathagataih I nirdistah sa to sammudhaih pradvistais caiva nindyate II

punyajnanamayo yatra buddhair bodher mahapathah I desitas tan mahayanam ajnanad vai na drsyate II

The Tathagatas have taught [two kinds of] accumulation in the Mahayana. Nevertheless, the ignorant and those filled with hate still criticize it.

Due to ignorance one does not acknowledge the Mahayana, in which the Buddhas have pointed out that a great path consisting of merit and wisdom leads to enlightenment.

Because of his sense of 'human responsibility' (karunya), a Bodhisattva abstains from entering nirvana in order to help other living beings obtain enlightenment (cf. RA IV, 66). This is the very core of Mahayana ethics. To abuse it can only be considered a sign of mental depravity. RA IV, 78-79:

karunapurvakah sarve nisyanda jnananirmalah I ukta yatra mahayane kas tan nindet sacetanah II

atyaudaryatigambhiryad visannair akrtatmabhih I nindyate `dya mahayanam mohat svaparavairibhih II

What sensible person would deride the Mahayana, in which it has been stated that all results are the effect of compassion and stainless cognition? Due to ignorance, the Mahayana is derided because of its extreme sublimity and profundity by people desperate and unripe,

enemies of themselves as well as others.

Nor do the eight stages of spiritual progress in the Sravakayana reach as far as the ten bhumis of the Mahayana. 's' The former lead to arhattva; the latter to buddhatva. RA V, 40:

> yatha sravakayane 'stav uktah sravakabhumayah I mahayane dasa tatha bodhisattvasya bhumayah II
>
> As eight stages of a Disciple have been spoken of in the Sravakayana, so there are ten stages of a Bodhisattva in the Mahayana.

Despite such differences, however, one should not simply discard the Sravakayana as useless or unorthodox. On the contrary, this yana should be regarded as preliminary to the great yana. It addresses itself to those individuals whose moral and intellectual faculties are still at a lesser stage of development. RA IV, 94-96:

> yathaiva vaiyakarano matrkam api pathayet I buddho 'vadat tatha dharmam vineyanam yathaksamam it
>
> kesarim cid avadad dharmam papebhyo vinivrttaye I kesam cit punyasiddhyartharh kesam cid dvayanisritam II
>
> dvayanisritam ekesam gambhiram bhirubhisanam I sunyatakarunagarbharh kesam cid bodhisadhanam II
>
> Just as a grammarian instructs [his students gradually] in the rudiments, so the Buddha expounds the Dharma to those to be trained according to their ability [to understand]: To some he explains the Dharma in order to make them abstain from evil, to others in order to make them achieve merit, [while] to others [he expounds a Dharma] based on opposites. To some [he teaches] a profound [Dharma] terrifying to the fearful; to others the means of enlightenment that has emptiness and compassion as its essence.

Nagarjuna thus takes into account the fact that the Buddha often varied his teachings according to his audience and circumstances (cf. BV 98-99; MK XVIII, 6, 8; YS 33). But this is merely a pedagogical device. In reality there is only one single yana: Sravakayana and Pratyeka- buddhayana are both encompassed within the Mahayana (cf. SS § 10).1 RA IV, 88:

> tathagatabhisandhyoktany asukham jnatum ity atah I ekayanatriyanoktad atma raksya upeksaya II
>
> The statements of the Tathagata having a deeper purpose are not easy to understand. Since he spoke of one and three vehicles, you

must arm yourself with equanimity!

Nagarjuna's Philosophical System

In discussing Nagarjuna's own philosophical system, the preliminary question is which of Nagarjuna's works can be considered authentic.

In a previous work189 I have attempted to assign all the texts and fragments (to the extent I have come across such in the commentarial literature) attributed to Nagarjuna to three classes; namely, works correctly attributed, works wrongly attributed, and those which may or may not be genuine.

The following internal and external criteria of authenticity were applied: I took my point of departure in a close study-with careful regard to the commentaries 190-of the doctrine and the style of the Mulamadhyamakakarika,'91 which I axiomatically accept as his principal work, in accord with a unanimous and, so far as we know, reliable Indian, Chinese and Tibetan tradition. 192 Those among the remaining works which agree with the Mulamadhyamakakarika in style, scope, and doctrine, and which (turning to external criteria) are also explicitly ascribed to Nagarjuna by the testimony of 'trustworthy witnesses'; namely, Bhavya (Bhavaviveka), Candrakirti, Santaraksita, and Kamalasila, I recognize as genuine.'93 Works provable as inauthentic (e.g., if they quote from a source later than Nagarjuna, always allowing for cases of interpolation) belong to the second class, while texts from which I have tried in vain to extract decisive criteria, external or internal, come within the third.

The works dealt with in this book are those that I concluded must be considered genuine. Decidedly not genuine, on the other hand, are the *Mahaprajnaparamitopadesa,194 Abudhabodhakaprakarana,'95 Guhya-samAjatantratikj,1911 *Dvada§advaraka,197 Prajn5paramitastotra,'98 and Svabhavatrayapravesasiddhi.'99

The third group; i.e., the dubious texts, may be divided into those that are perhaps authentic: the Mahayanavirh§ika,200 Bodhicittopada- vidhi,201 Dvadasak5ranayastotra,202 (Madhyamaka-)Bhavasamkr5nti,203 *Niralambastava,204 Salistambakarik5 ,20' Stutyatitastava,206 Danapari- kath5 ,207 Cittavajrastava,208 Mulasarv5stiv5disr5manerakarika,209 *Dasabhu-mikavibhas5,210 *Lokapariksa,21 Yogasataka,212 Prajnadancla,213 Rasa-vaisesika-sutra'214 and Bhavanakrama;21' and those most likely not: Aksara-sataka'216 Akutobhaya (Mulamadhyamakavrtti),217 Aryabhattaraka-Manjusriparamarthastuti,218 Kayatrayastotra,21 ' Narakoddharastava,2220 Niruttarastava'221 Vandanastava,222 Dharmasarhgraha,223 Dharmadhatu-garbhavivarana,224 *Ekaslokasastra'225 Isvarakartrtvanirakrti'226 Sattva-ar5dhanastava,227 *Upayahrdaya'2211 *Astada§aSunyat5Sastra'229 Dharma-dh5tustava,230 Yogaratnamala,231 etc.

I turn now to a discussion of Nagarjuna's thought based on the texts that I do consider to be indisputably genuine. Here we find at the outset an undeniable variety in regard to style, themes and philosophical profundity. One cannot quite rule out the possibility that such diversity is to some extent to be accounted for by assumed personal motives, such as a shift of interests or a development of thinking. However, apart from the fact that the Sunyatasaptati and the Vigrahavyavartani were certainly written later than the Mulamadhyamakakarika, no means of establishing a relative chronology in authorship are at our disposal.

In my view, the decisive reasons for the variety of Nagarjuna's writings is to be sought in the author's desire, as a Buddhist, to address himself to various audiences at various levels and from various perspectives. This motive would of course be quite consistent with the Mahayana ideal of upayakausalya (skillful means) (cf. BS 17). Thus, the Mulamadhyamakakarika, the Sunyatasaptati and the Vigrahavyavartani were intended to be studied by philosophically minded monks. The Vaidalyaprakarana was written as a challenge to Naiyayikas. The Yuktisastika, the Vyavaharasiddhi, and the Pratityasamutpadahrdayakarika as well are contributions to Buddhist exegesis. The Catuhstava is a document confessing its author's personal faith in the Buddha's doctrine, while the Sutrasamuccaya, the Bodhicittavivarana, the *Bodhisambhara[kal, the Suhrllekha, and the Ratnavali on the whole address themselves to a wider Buddhist audience, monks as well as laymen.

I will thus take it for granted that Nagarjuna never changed his fundamental outlook essentially, and accordingly look upon his writings as expressions of an underlying unity of thought conceived before he made his debut in writing.

The Suhrllekha is the most 'elementary' of Nagarjuna's writings. It was composed in order to arouse the reader's interest in the values of Buddhism in general, and consists mainly of injunctions for laymen. With the exception of a few stray allusions there is nothing here that an adherent of the Sravakayana would be inclined to disavow.

Nagarjuna's remaining works were written from the higher level of the Mahayana, and we must probably take it for granted that he assumed his readers to be well versed in the fundamentals of the Tripitaka.232

The career of a Bodhisattva; i.e., a grhastha (householder) or pra- vrajita (mendicant) devoted to the ideals of Mahayana, is inaugurated the moment he forms bodhicitta, setting his mind on enlightenment. Now he does not merely seek his own nirvana (= klesaskandhanirodha) but yearns for the bodhi of all beings, himself as well as others. Thus he exhibits a sense of human responsibility or compassion (karuna) virtually foreign to the Hinayana. Intellectually he will be satisfied with nothing less than the omniscience of a Buddha.233

The first manifest expression of a Bodhisattva's new attitude is his regular performance of the anuttara puja, or bodhicittotpadavidhi. RA V, 65-87 thus enjoins a Bodhisattva to declare his §aranagamana, pujana, padadesana, adhyesana, yacana, bodhicittotpada, and punyaparinamana three times a day in front of a buddhapratima, a stu-pa, or any other sacred object .234 The purpose of this rite is to remind the Bodhisattva of the high ideals to which he has obligated himself. Thus a Bodhisattva embarks on the Mahayana by declaring his lofty aspirations (pranidhana), thereby, as it were, swearing his allegiance to its principles.

But pious promises and solemn vows will not suffice. In order to become a Buddha a Bodhisattva must personally collect the moral and intellectual outfit (sarhbhara) conducive for bodhi. In due course an anantapunyasambhara will endow him with a Buddha's physical body (Rupakaya), adorned with the remarkable thirty-two major and eighty minor marks, whereas an anantajnanasarhbhara will put him in possession of the inconceivable Dharmakaya. These two bodies constitute Buddhahood .23-5

But all this depends on fulfilling the two sarimbharas for bodhi. This is done by practicing - in a spirit of karuna - the six paramitas: dana, sila, ksanti, virva, dhyana and prajna (cf. SL 8).236 In RA V, 36-38 Nagarjuna briefly defines these 'perfections' and states their respective effects:

> Liberality is to surrender one's own benefit, good morals are actions beneficial to others, patience is to renounce anger, energy is to strive for merit, meditation is to be concentrated without klesas, insight is to ascertain the true meaning. Compassion (krpa) is an attitude that is the same toward all living beings; namely, love (karuna). From liberality comes enjoyment, from good morals happiness, from patience grace (kanti), from energy brilliance, from meditation peace, from insight (mati = prajna) liberation, and from compassion success in all matters (sarvartha).237

According to the RA IV, 81-82, mahayanartha is this: dana and sila are performed parartha (for others), ksanti and virya are svartha (for one's own benefit), and dhyana and prajna are moksartha (performed for the sake of liberation). The practice of these perfections is tantamount to bodhisambhara. According to a later source, dana, sila, and ksanti are equivalent to punyasambhara, while dhyana and prajna amount to jnanasambhara. Virya is "a mutual friend" (gnis ka'i grogs).238

It would indeed be possible to read the *Bodhisarimbhara[ka], the Suhrllekha, and the Ratnavali as expositions of these paramitas and understand virtually any verse as an instance of one or more of these. This, however, I will leave for the reader himself to undertake.

The gradual process of development which a Bodhisattva undergoes practicing the paramitas and a large number of other moral and intellectual virtues is minutely depicted in a number of Mahayana texts. According to the scheme of the Dasabhumikasutra, which is the authority followed by Nagarjuna (and later Madhyamikas) in this respect, a Bodhisattva must ascend through ten spiritual stages (bhumi) before he finally achieves buddhatva.239 An abstract of the ten bodhisattvabhumis is given inRAV,41-61:

> The first is pramudita, [so called] because the Bodhisattva rejoices as he abandons the three samyojanas and is born in the Tathagatagotra. By ripening this, his danaparamita becomes eminent. He causes one hundred lokadhatus to tremble and becomes an emperor of Jambudvipa. The second is called vimala, because the ten kinds of physical, vocal and mental karma are stainless, since he naturally abides by them. By ripening this, silaparamita becomes eminent. He becomes an altruistic cakravartin, a glorious master of the seven ratnas. He is an expert in making living beings shun bad moral conduct.
>
> The third bhumi is [called] prabhakari, because as dhyana and abhijna arise and raga and dvesa are completely extinguished, the peaceful light of jnana arises. By ripening this he controls [the paramitas of] ksanti and virya. Being a clever mahendradevanam, he resists kamaraga. The fourth is called arcismati, because the light of samyagjnana arises as he cultivates all the bodhipaksyas with eminence. By ripening this he becomes a devaraja of [the gods of] Suyama. He is a master in subduing the attacks of satkayadrsti.
>
> The fifth [is called] sudurjaya, because as he becomes skilled in understanding the profound meaning of the Noble Truths and the like it is very difficult for any of the Maras to gain power. By ripening this he becomes a king of the gods residing in Tusita. He repudiates the foundations of klesa [and the] drsti of all the tirthakaras. The sixth is called abhimukhi, for by cultivating samatha and vipasyana he comes face to face with the buddhadharmas and advances to obtain nirodha. By ripening this he becomes a king of the gods [of] Sunirmana. Invincible against the Sravakas, he pacifies those who have adhimana.
>
> The seventh [bhumi is called] duramgama, because it has passed far beyond all calculation. Moment by moment he there enters nirodhasamapatti. By ripening this he becomes a master of the Vasavartin gods. Having realized the Noble Truths he becomes an acaryamahanrpa. Likewise the eighth, [also called] kumarabhumi, is [called] acala, because it is fathomless, for the range of body, speech, and mind is inconceivable. By ripening this he becomes Brahma,

> master of a thousand [worlds]. He cannot be matched in arthaniscaya by Arhats, Pratyekabuddhas, or the rest.
>
> The ninth bhumi is called sadhumati. Here, like a crown prince, he obtains the pratisarhvids and thereby has a fine intellect. By ripening this he becomes Brahma, the master of two thousand [worlds]. In questions concerning the attitudes of living beings, Arhats and the like cannot surpass him. The tenth is dharmamegha, because the rain of the True Dharma falls as the Bodhisattva is consecrated with light by the Buddha. By ripening this he becomes a master of the Suddhavasa gods. A lord of infinite jnana, he is a supreme mahesvara. Thus these ten are celebrated as the stages of the Bodhisattva ....

Subsequently the Bodhisattva becomes a Buddha (ibid., 61-64).

The Role of Prajha

The majority of Nagarjuna's writings-the Mulamadhyamakakarika, Sunyatasaptati, Vigrahavyavartani, Yuktisastika, Catuhstava, Bodhicittavivarana, and Vaidalayaprakarana - center upon one single paramita: prajna. This is above all an outcome of Nagarjuna's innate philosophical inclination, but it is also a natural consequence of the fact that prajnaparamita is considered the most important of all the paramitas (cf. BS, 5-7; RA, 1, 5). It will thus be reasonable to subject it to closer consideration.240

Traditionally, prajna is said to exhibit three degrees: one of §ruti, one of cinta and one of bhavana. The first consists in the correct understanding of the scriptures (agama). As far as the writings of Nagarjuna are concerned, the Sutrasamuccaya, Pratityasamutpadahrdayakarika, Suhrllekha, and so forth are designed to serve that need. The second is tantamount to a well-reasoned appraisal of what one has learned from one's study of the scriptures. These two kinds of prajna are thus of a discursive or rational order and serve a most practical purpose - a correct understanding of Buddhist teaching. The third mode of prajna gradually unfolds itself by means of bhavana and is based on the former two. It consists in meditating upon the results of one's learning and understanding in order to realize them for oneself and integrate them in one's personality.241

Taking it for granted that his reader is conversant with this gradation Nagarjuna does not spend many words discussing prajna in the abstract. Instead he employs it in its current sense of analytical understanding, or "intellect as conversant with general truths." (See PED, under prnna.) However, his dialectical writings, especially the Mulamadhyamakakarika, Sunyatasaptati, and Vigrahavyavartani, which may in fact be regarded as exercises in the application of this paramita, vividly display how he assigns to prajna a new and major role.

Now prajna is not merely the analytical faculty which allows us to determine the laksanas and the svabhava of dharmas at the vyavahara level with certainty, but is the mediator which conveys its adept from a world of appearance (sarimvrti) to one of absolute reality (paramartha).

Here the deep impact that the Prajnaparamita texts exerted upon Nagarjuna is unmistakable. For Nagarjuna, prajna is at the outset a critical faculty constantly engaged in analyzing the more or less commonsense notions presented to it by tradition or experience. The more it penetrates them and 'loosens them up', the more their apparent nature vanishes. In the final analysis their true nature turns out to be 'empty", i.e., devoid of substance or simply illusory. It cannot really be determined as either A or not-A. At this stage, prajna has also brought to an end its own raison d'etre: By analyzing its objects away it has also deprived itself of an objective support (alambana), etc.) 242

At this moment the analytical understanding suddenly shifts into an intuitive jnana that has sunyata as its 'object'; i.e., that has no object. The culmination of prajna, then, is jnana, or intuitive insight into reality (tattva) beyond the duality of asti and nasti, existence and non-existence. This jnana is also the suspension of avidya, which, as we have seen, is based in the final analysis precisely on the wrong assumption of existence and non-existence.243

Bodhisattvas who are still far from Buddhahood may enjoy occasional glimpses of tattva, since their prajna has not yet achieved the perfection of a paramita. Only a Buddha has perfected the dhyana- and prajnaparamitas (i.e., jnanasarihbhara), attaining the unremitting possession of tattvajnana. Only to him does the epithet sarvajna apply, for he experiences the samata of all dharmas, their sunyata. He knows them all to be the same.244

The development of the paramitas must in other words come about gradually. Again and again one must apply one's prajna to the 'facts' of experience and tradition. This necessity accounts for the circumstance that Nagarjuna's dialectical writings are so replete with 'repetitions' of what is essentially a very simple principle indeed. Let us therefore turn our attention to the stage where prajna plays the principal role.

All conscious beings find themselves living in an extended world of plurality (prapanca). Only the Buddha is beyond prapanca.245 Now, from the common Buddhist outlook we cannot really distinguish between an 'objective' and a 'subjective' world; we cannot really isolate 'facts' from 'judgments'. This is a most decisive point that should not be left out of account .241, For this reason prapanca also means our expansion of the world, or, as one might say, the world presented to us in and by language. The very modus operandi of prapanca is vikalpa, usually to be translated as 'discursive or conceptual thinking' but occasionally also 'objectively' as 'distinctions, differences', and the like. Vikalpas differentiate the world of prapanca into something which is said to exist (astiti)

and something which is said not to exist (nastiti) and hypostatize these respectively as being (bhava) and non-being (abhava). These again entail the wrong views of sasvata- and ucchedadar§ana.

These are the basic conscious functions of mind. Subsequently we form ideas (sarimkalpa), assumptions (parikalpa), opinions (kalpana), theories or dogmas (drsti), etc., and this in the end is tantamount to duhkha. All of them are ultimately based on the uncritical acceptance of being (bhavabhyupagama; cf. YS 46).247

Now prajna performs its task in the systematic intellectual endeavor to demonstrate that the net of prapanca is empty, that it lacks 'objective' foundation (cf. YS 25-27, etc.). This is achieved by bringing to light that asti and nasti - hypostatized by the activity of vikalpa - do not pertain to reality (tattva).

Before we see how prajna confronts its task, the categories in which vikalpa operates must be ascertained. The things (bhava) and conceptual phenomena (dharmas) assumed to exist are perforce conceived in terms of hetu/phala, purva/apara/saha, karaka/kriya/karma/karana, laksya/ laksana, sva/para, dirgha/hrasva, eka/aneka (i.e., sarimkhya), and so forth. In short, human understanding invariably presupposes some kind of spatial, temporal, or causal relationship. 2411

At the very base of any such specific relationship lies the principle of identity (ekatva) and difference (anyatva). Without assuming this dichotomy no language, no rational discourse, no world-in a word, no prapanca - is possible.249

Now, what Nagarjuna simply wants to demonstrate is that strictly speaking (i.e. paramarthatah) not a single bhava or dharma can be conceived either as 'one' (eka) - i.e., as an independent unity-or as 'other' (anya)-i.e., as absolutely independent of its correlate (cf. MK II, 21). Why not? Because, obviously, the assumption that anything is eka or anya faces endless absurdities when confronted with the relentless demands of logic (yukti) or experience (upapatti/sambhava). It would be of little benefit to depict here how easy it is for Nagarjuna to demonstrate the inherent conflict in discursive thinking ('reason'). None of the correlates in the above-mentioned categories can be taken as eka or anya. For example, who would maintain that long and short were either identical or absolutely independent! The Mulamadhyamakakarika, Sunyatasaptati and Vigrahavyavartani show this at length, and anyone could - and should, if he follows Nagarjuna's advice about getting rid of all vikalpas- multiply the instances ad infinitum.250 From this it seems clear that the constructions of vikalpa do not point to any tattva; and I think that in this perspective the meaning of terms like sunya, vivikta, niralamba, analaya, nira§raya, anaspada, and the like also becomes intelligible. It simply means that there really is no dharma or bhava to fix one's mind upon as support.

By pointing out that nothing within the domain of experience can be conceived of in and by itself, independent of something else, Nagarjuna merely intends to call attention to the fact that nothing has svabhava (or,'of course, parabhava, etc.; cf. MK XV, 3).25' He displays the absurdities inherent in the assumption of bhava of any kind whatsoever. Instead of taking things in terms of asti and nasti one should become aware that all 'entities' are pratityasamutpanna - without, however, committing the fallacy of conceiving pratityasamutpada as a fact in and by itself. Transcending asti and nasti, it is not apprehensible but elusive, like phantoms, mirages, and dreams. To use a term often employed in MahaYanasutras: Things are simply anutPanna, or non-arising. `

Establishing Non-Arising

From later Madhyamaka sources we learn that there are four main arguments (mahahetu) in support of anutpada.253 As each of these is already applied by Nagarjuna himself, I advance them here:

1. catuskotyutpadapratisedha. This demonstrates that there is no subject of origination. Examples are provided in SS 4; CS I, 13; III, 9; MK XII, 1. The following quotation is from MK I, 6-7:

> naivasato naiva satah pratyayo 'rthasya yujyate I asatah pratyayah kasya satas ca pratyayena kim II na san nasan na sadasan dharmo nirvartate yada I katharh nirvartako hetur evarh sati hi yujyate II
>
> It is not logical that either an existent or a nonexistent thing has a condition. For how can something that does not exist have a condition, and how can something that already exists need a condition? Since neither an existent, a nonexistent, or an existent-nonexistent dharma arises, how can there possibly be an efficient cause?

2. vajrakana. This demonstrates that there is no source of origination. See MK XXI, 12-13; CS I, 13; III, 9. But MK I, 1 is the classic statement:

> na svato napi parato na dvabhyarh napy ahetutah I utpanna jatu vidyante bhavah kva Cana ke cana II
>
> Nothing ever arises in any place, be it from itself, from something else, from both, or without a cause.

3. ekanekavivoga. This shows that things cannot be established, since they cannot be conceived as identical or different. See SS 32; MK XXI, 6; and, above all, MK II, 21:

ekibhavena va siddhir nanabhavena va vavoh I

na vidyate tayoh siddhih katharim nu khalu vidyate II

If something cannot be established as one or as many how can it be established at all?

4. pratityasamutpada. This points to the fact that 'things' only appear as they do in relation to a correlative and vice versa. See CS III,11-16. MK XIV, 5-7 puts it tersely:

anvad anyat pratityanyan nanyad anyad rte 'nyatah I vat pratitva ca vat tasmat tad anyan nopapadvate II

vadv anvad anvad anvasmad anvasmad apy rte bhavet I tad anvad anvad anvasmad rte nasti ca nasty atah II

nanvasmin vidvate 'nvatvam ananyasmin na vidvate I avidvamane canvatve nasty anvad va tad eva va II

Something else is something else based on something else: Something else is not something else without something else. Something is not different from that [something] on which it depends. Something else as such is not found in something else, nor is it found in something that is not something else [i.e., in itself]. Since something else [in itself] is not to be found, something else and that [something in relation to which it is something else] certainly do not exist.

See also YS 19 and MK XVIII, 10:

pratitya yad yad bhavati na hi tavat tad eva tat I na canyad api tat tasman nocchinnam napi sa§vatam II

Now, first of all, whatever depends on something, is certainly not the [independent entity] it [appears to be]. Moreover, it is not different from that either. So it is neither annihilated nor permanently prolonged.

These proofs are of course conducted at the level of cintamayi prajna with the specific purpose of rendering support to the unsystematic statements of anutpada found in the Prajnaparamita scriptures (srutamayi prajna). Needless to add, it must be left to the adept himself to attain anutpadajnana by practicing bhavanamayi prajna. Being aparapratyaya (Tibetan: gzhan las shes pa ma yin) (see MK XVIII, 9), it cannot be communicated by scriptures or arguments.254

Thus Nagarjuna is able to argue-or at least to suggest-that all theories and the

like generated through the operations of vikalpa are in the final analysis untenable. For they impose absurd implications (prasanga) on the proponent of any kind of bhava.255

But the svabhavavadin is not prepared to succumb to such allegations. On the contrary, he may accuse the Prasarngika of tacitly endorsing the existence of the very svabhava he is negating. For how could anyone negate something unless he presupposes its existence as what is to be negated? That would be a glaring inconsistency.

Nagarjuna, however, is convinced that this is an unwarranted accusation (adhilaya: see MK XXIV, 13; VV 63). Lack of svabhava is universal and knows no exceptions. For this reason there is really no question of negating it (pratisedha). Nagarjuna merely does his best to suggest its absence. He himself is not really negating or affirming anything at all. True, if he assumed bhava at the outset and then negated it he might have to plead guilty of the alleged inconsistency. But everything lacks svabhava, and thus is sunya (= anutpanna) -his own arguments claim no exception to that rule. Similarly for all the Buddhist dharmas; being pratityasamutpanna they are certainly sunya.2'6 In the terminology of the Vaiyakaranas, Nagarjuna's 'negations' of svabhava may be classified as prasajyapratisedhas, without any intended affirmation, rather than paryudasas, implying an affirmative proposition .257

If the opponent at this stage has been persuaded to accept Nagarjuna's arguments - arguments ad hominem, in a sense - he should apply himself to bhavana in order gradually to become personally convinced of universal emptiness. Doing this, he will obtain anutpattika- dharmaks5nti,25s patient acceptance of the non-arising of dharmas.

The Doctrine of Two Truths

Living beings who have fully realized universal emptiness - sarvajnata -are rare indeed. As we have seen, this realization presupposes that the practice of dhyana and prajna has been brought to complete perfection (paramita), and only Buddhas have gone that far.259

This difficulty brings us to Nagarjuna's celebrated doctrine of two truths (satya), or two levels of reality. The distinction between a sarhvrti- and a paramarthasatya was not invented by Nagarjuna: It is found, above all, in the Mahayanasutras.260 And it is worthy of notice that even though the theory of satyadvaya has a cardinal function in his philosophy it does not play a very conspicuous role on the pages of his writings. The locus classicus is of course MK XXIV, 8-10:

dve satye samupa§ritya buddhanam dharmade§ana I
lokasarimvrtisatyam ca satyarh ca paramarthatah II

ye 'nayor na vijananti vibhagam satyayor dvayoh I to tattvam na vijananti gambhiram buddhasasane II

vyavaharam ana§ritya paramartho na de§yate I paramartham anagamya nirvanam nadhigamyate II

The Dharma teaching of the Buddhas actually presupposes two realities: the relative reality of the world and reality in the ultimate sense. Those who do not understand the distinction between these two truths do not understand the truth in the profound instruction of the Buddha. The ultimate sense cannot be shown without the support of language; without understanding the ultimate sense nirvana remains unapproachable.

Read along with the other pertinent passages (SS 1, 69-73; VV 28, YS 30-33), these verses provide us with the following important information. In order to achieve nirvana one must understand paramartha; i.e., pratityasamutpada = nihsvabhavata = §unyata. But before this is feasible a beginner must as an indispensable prerequisite receive instruction (de§ana) in the Dharma and practice accordingly. Unless his teacher resorts to the conventions of language (vyavahara) he is unable to impart his instructions. Otherwise the pupil cannot form any correct idea about the laksanas and svabhava of the skandhas, dhatus and ayatanas, the true nature of which- §unyata -he must gradually realize himself through the exertion of his own prajna.

Thus conventional worldly truth is an indispensable pedagogical device for one's personal understanding of paramartha. As Candrakirti puts it: upayabhutam vyavaharasatyam upeyabhutam param5rtha- satyam.261

The two truths cannot be regarded as expressing different levels of objective reality, since all things always equally lack svabhava. They are merely two ways of looking (dar§ana) at things: a provisional and a definite. The first is, in the unpretentious words of the Akutobhaya ad MK XXIV, 8-9, *sarvadharmotpadadar§ana; the second is *sarvadharma- anutpadadar§ana.262 This division must be clear. In his characteristic style Bhavya puts it this way:

tathyasarhvrtisopanam antarena vipa§citah I tattvaprasada§ikhararohanam na hi yujyate 11263

Surely, without the stair-case of the true relative [reality] a sage cannot ascend to the heights of the palace of true reality.

By adopting this two-truth distinction and taking it as an upaya- upeya relationship, Nagarjuna is able on the one hand (paramarthatah) to maintain that all things are empty, and on the other (sarhvrtitah.) to advocate the practical value of all the various Buddhist teachings about skandhas, paramitas, and so forth. While there is no ontological justification for satyadvayavibhaga, there is

most certainly a didactic (psychological) one. As long as all living beings have not yet become Buddhas the need for dharmade§ana will remain. But the day that all beings have fulfilled jnanasarimbhara by realizing pudgaladharmanairatmya and punyasarimbhara by perfecting dana, §ila, and ksanti, the manifold teachings of Buddhism are rendered superfluous.

We are now able to recapitulate Nagarjuna's soteriological system. In actuality the entire universe is nothing but emptiness, beyond all conceptions and limitations. However, owing to avidya we find ourselves confined in a manifold world of duhkha. The beginning of avidya cannot be accounted for, but fortunately, as the Buddha has pointed out, it can be abolished by jnana.24 Therefore we should strive to arouse ourselves and (not to be forgotten) all others from the nightmare of ignorance. But we shall only obtain 'enlightenment' when we have prepared ourselves morally and intellectually for bodhi. We must unremittingly accumulate an immense amount of punyajnanasambhara before we wake up as Buddhas and recognize that all along we have been dreaming a life in sarimsara. Then at last we can see (YS 5): na sarnsararin na nirv5iiarh manyante tattvadarsinah ("Those who see reality believe in neither samsara nor nirvana.")

Such is the basic framework of the Mahayana view of the world, and mutatis mutandis, of several major ancient Hindu soteriologies as well.265

Tracing Nagarjuna's Influence

It would be a fascinating task to trace the impact of Nagarjuna's writings on subsequent developments inside and outside the domain of Buddhist thinking. If the present study has to some extent paved the way for such research it will have served a useful purpose. Though it falls outside the limits imposed upon this work, I cannot resist pointing out briefly some instances where the influence of Nagarjuna (or his school) must be assumed in order to account for the present state of affairs.

Aryadeva was the first important direct pupil of Nagarjuna.266 His works must always be read with an eye toward those of his guru. The first four chapters of his magnum opus, the Catuhsataka in sixteen chapters, deal with the means of abandoning the four viparyasas: nitya-, sukha-, sucigraha and aharhk5ra.267 Nagarjuna also treats these 'distorted views' in MK XXIII, and, with increasing, attention to their basic significance as a source of avidya, in the Sunyatasaptati (10, 62), written later than the Mulamadhyamakakarika. Still, Nagarjuna's discussion is not as extensive as the importance of the topic would warrant. It is therefore natural to regard Catuhsataka I-IV as a deliberate continuation of the work initiated by Aryadeva's teacher.

The Catuhsataka IX-XVI seethes with arguments directed against various 'tirthikas', above all representatives of the Sarhkhya and Vaisesika schools. The

same is true for Aryadeva's *Sataka I-X (found in Chinese, Taisho 1569). As we have seen, Nagarjuna is aware of these and other tirthikas (RA I, 61), but for some reason he apparently only engaged in a debate with the Naiyayikas. It is therefore a fair guess to say that he decided to leave the task of refuting other non-Buddhist schools to a talented disciple he could rely on: Aryadeva. It may be added that though Aryadeva proves extremely faithful to the thought of his master, the style in which he clothed his arguments was very much his own.

Outside the Buddhist fold, we have evidence to the effect that Aryadeva's Catuhsataka in turn was studied by early Jaina philoso- phers.26s An interesting instance is provided by Kundakunda's Samayasara I, 8:

> jaha navi sakkam anajjo anajjabhasam vina u gahedum I taha vavaharena vina paramatthuvadesanam asakkam 11269
>
> Just as you can only communicate with a foreigner in a foreign language, so the ultimate meaning cannot be communicated without the use of language.

This recalls Catuhsataka VIII, 19:

> nanyaya bhasaya mlecchah sakyo grahayitum yatha I na laukikam rte lokah sakyo grahayitum tatha II
>
> Just as you can only communicate with a foreigner in a foreign [read naryaya for nanyaya] language, so you cannot communicate with mankind without using conventional (language).

Similarly Samayasara I, 7, 11, 12, etc., betray the unmistakable influence of the Madhyamika theory of the two truths.

In later times, I do not think that it is possible to name one single Madhyamika in India- Prasarigika or Svatantrika -who does not expressly acknowledge or at least indicate through allusions, quotations, etc. Nagarjuna as his authority par excellence, second only to Sakyamuni Buddha himself. Whether future research decides to focus on issues such as the development of philosophical prose style, the difference in presenting the marga, the controversy between Prasangikas and Svatantrikas, or the debates between Madhyamaka and Yogacara - to mention only a few vital approaches - it will be imperative to take one's starting-point in the extant writings of Nagarjuna.

Finally, though traces of Madhyamaka influence may now and then also be detected in Jaina and Carvaka sources (see especially the Tattvopaplavasirimha), it would be no exaggeration to claim that it penetrated deepest in early Advaita Vedanta, and subsequently in affiliated Hindu literature. This link is nowhere more manifest than in the Gaudapadiyakarikas, a fact noted by several modern scholars.271' But the close affinity between Madhyamaka and Vedanta was

recognized by uddhist authors too. The first to do so seems to some of the ancient Buddhist' have been Bhavya, the author of the Madhyamakahrdayakarika.271 In his Madhvamakalamkaravrtti, Santaraksita (ca. 725-788) also quotes some stanzas from what is now known as the Gaudap5diyakarik5s,2' including II,31-32,35:

> svapnamaye vatha drste gandharvanagararh yatha I tatha visvam idarh drstarih vedantesu vicaksanaih II
>
> na nirodho na cotpattir na baddho na ca sadhakah I na mumuksur na vai mukta ity esa paramarthata II
>
> vitaragabhayakrodhair munibhir vedaparagaih I nirvikalpo by ayarim drstah prapancopasamo 'dvayah II
>
> As a castle of gandharvas and dreams and illusions are seen, thus this entire universe is seen by the wise in Vedanta.
>
> There is no cessation, no origination; no person is bound, realizes, strives for liberation, or is liberated. This is the state of ultimate meaning.
>
> This non-dual, non-discursive cessation of the expanded world is [only] recognized by Sages fully conversant with the Veda and free from attachment, fear, and anger.

To this, Santaraksita exclaims, and not without a certain indignation, "de dag gis gang brjod pa de ni bde bar gshegs pas gsungs pa": ("What they state has already been said by the Sugata!").

Let these brief observations suffice to indicate that an extensive and rewarding task awaits future research within the field of Madhyamaka studies.

NOTES AND APPENDICES

Notes

1 Suffice it to mention Murti (1966); Robinson (1967); Streng (1967). General bibliographical surveys may be found in Potter (1970), pp. 480484; Regamey (1950), pp. 55-58; Streng (1967), pp. 237-245; Nakamura (1977), pp. 77-94. Good selective bibliographies in May (1959), pp. 23-45; Lamotte (1970), pp. lxi - lxviii; (1976), pp. xvii - xix; (1980), pp. xii - xv. The most recent survey of Madhyamaka is by May in Hobogirin, pp. 470-493, under Chugan. [Publisher's note: see now the more recent survey by Ruegg, cited in the bibliography.]

2 Namely, the Mulamadhyamakakarika, Vigrahavyavartani, Pratityasamutpadahrdayakarika, and in part the Ratnavali. See below.

3 The Chinese translations are conveniently registered in the Fascicule annexe to Hobogirin, Tokyo, 1978; the Tibetan in e.g. the index volume to the Tibetan Tripitaka, Peking edition, Tokyo, 1962. [Publisher's note: see also the Research Catalogue and Bibliography of the Nyingrna Edition of the sDe-dge bKa'-'gyur and bsTan-'gyur, Berkeley, 1983.]

4 Here I have only pointed out a few instances where the influence of Nagarjuna is obvious. See the Concluding Essay in Part III.

5 Lamotte, Vinialakirtinirdesa, pp. 40-51 and May, TP LIV, pp. 339-342 (cf. Hobogirin under Chugan, p. 474) have attempted to summarize "la position du Madhyamika" in six fundamental theses, or essential elements. Since many of Nagarjuna's authentic works have not been taken into account, full justice has not been done to the ethical, epistemological, and psychological (religious) aspects of his thought, nor has an attempt to demonstrate the inherent unity of these aspects been made. In my sarimksepa I take it for granted that a philosopher faces four fundamental problems: the ontological, the epistemological, the psychological, and the ethical. This division reflects a distinctly occidental approach, one that, historically speaking, ultimately traces to Xenocrates' partition of philosophy into logic, cosmology, and ethics (according to Sextus Empiricus, Adv. Mathematicos VII, 16). I am mainly indebted to the clear exposition by H. Hoffding, Filosofiske Problemer, Copenhagen, 1902 (English translation: The Problems of Philosophy, New York, 1905), and Den menneskelige Tanke, dens Former og dens Opgaver, Copenhagen, 1910 (German translation: Der menschliche Gedanke, seine Formen and seine Aufg>aben, Leipzig, 1911). These two are not at all outdated; the latter may even claim to be one of the most substantial philosophical works ever written in Danish. In the Concluding Essay in Part III, I have set myself to describe the unity of Madhyamaka vistarena.

6 To Nagarjuna the theory of satyadvaya is above all a pedagogical device. I have collected the most instructive texts on this theme in an article: "Atisa's

Introduction to the Two Truths, and its Sources," in IIP IX, pp. 161- 214.

7 SL 104; RA I, 4.

8 RA III, 12 -13; YS 60.

9 VV 22; MK XXIV, 18; YS 19, etc.

10 CS II, 3; III, 37-39; YS 1; MK XXV, 24; RA I, 98, etc.

11 MK XXII, 11; XXIV, 18; cf. May (1959), p. 161, n. 494 (ref.).

12 SS 73; MK XVIII, 5; XXV, 2.

13 CS I, 1 (and accompanying notes in Part III of this book); MK XXVII, 30.

14 RA III; BS, passim.

15 RA IV, 81, 99, etc.

16 RA IV, 81, etc.

17 RA I, 6; III, 12.

18 RA I, 24; IV, 98; I, 4; III, 30.

19 Nagarjuna hardly defines prajna (cf. RA V, 37) and jnana and their mutual relationship. However, it seems fairly consistent with his usage (and Buddhist usage in general) to claim that prajna is a discursive, intellectual understanding presupposing the analysis or experience of phenomena, whereas jnana is the intuitive knowledge gradually developed by exercising prajna. Thus a Buddha hardly employs prajna, but always enjoys jnana of everything (cf. also May [1959], p. 104, n. 252, with references). In brief, prajna is sadhana, jnana is sadhya.

20 RA I, 4, 45; III,30.

21 RA III, 12.

22 RA IV, 96: §unyatakarunagarbham ekesam bodhisadhanam. Cf. Prasannapada, p. 360; Bu ston I, p.111. These two aspects of bodhicitta form the theme of the Bodhicittavivarana.

23 For 'biographical' accounts of Nagarjuna, see Ramanan (1966), pp. 25-30; K.S. Murty, Nagarjuna, New Delhi, 1978, pp. 38-67; M. Walleser, The Life of Nagarjuna from Tibetan and Chinese Sources, Delhi, 1979 (reprint); May, Chugan, p. 478 (with references); E. Lamotte, "Der Verfasser des Upade§a and seine Quellen," Nachrichten der Akade,nie der Wissenschaften in Gottingen.

I. Philologisch-historische Masse. 1973[2], pp. 3-5. I can only subscribe to the Belgian master's statement that "Dieser Mischung an sagenhaften Uberlieferungen, in denen sich unterschiedslos Wahres, Falsches, and Zweifelhaftes widerspiegeln, steht die moderne Kritik ratios gegentiber. Sie hat nur einige Arbeitshypothesen vorbringen konnen." (Ibid., p. 4.) Accordingly, I shall only take these traditions into account when they coincide with the evidence, however scanty, to be gleaned from the author's own writings, above all the Ratnavall.

24 The strange question posed by A.K. Warder, "Is Nagarjuna a Mahayanist," in M. Sprung (ed.), The Problem of Two Truths in Buddhism and Vedanta, Dordrecht, 1973, pp. 78-88, has been given a reply by May, Chugan, p. 473. One may add that the term gandharvanagara (MK VII, 34; XVII, 33; XXIII, 8) does not occur in the ancient agamas (cf.Traite, p. 370, n. 1). Moreover, MK XIII, 8 is inspired by Ka§yapaparivarta (cf. Traite, p. 1227), and MK XXIV, 8 by the Aksayamatinirde§a (cf. P.L.Vaidya, Etudes sur Aryadeva et son Catuhsataka, Paris, 1923, p. 21, n. 6). So even in the Mulamadhvamakakarika alone the Mahavana background is indisputable.

25 It is noteworthy that on the vyavahara level Nagarjuna endorses polymathy; see BS 79, 103.

26 We have no reason to believe that such attempts proved very successful. Whatever the reason-perhaps lack of time or interest-it was left for Nagarjuna's most brilliant pupil, Aryadeva, to refute the doctrines of Sarimkhva and Vaisesika (cf. RA I, 61 and Lahkavatarasutra X, 723).

27 The Sunyatasaptati and Vigrahavyavartani are, as Candrakirti observes (cf. III XXIII, p. 177, n. 4), elaborations respectively of MK VII, 34, and I, 3. It is in fact only in this perspective that the motives behind the objections raised and the topics introduced become quite intelligible. Along with the Yuktisastika and possibly the Vyavaharasiddhi these writings are intended to establish the ontological and epistemological tenets of Mahayana by way of yukti.

28 Perhaps a Satavahana; see E. Lamotte, Histoire du bouddhisrne indien, Louvain, 1958, p. 379; K.S. Murty (1978), pp. 62-65. Also S. Dietz, "Der Autor des Suhrllekha," in Proceedings of the Csoma de Koros Symposium, VelmiVienna, Sept. 13th-19th, 1981.

29 Ibid.

30 Ibid., p. 64; K.K. Murthy, Nagarjunakorrda: A Cultural Study, Delhi, 1977. References to caityas, stupas, viharas, Buddha images, etc. can be found in RA 11, 77; 111, 31-41, 92; IV, 10-11, 17; V, 65; BS 111, 113, 136, 150-151. It would certainly be worthwhile to compare this evidence closely with the archaeological remains of Nagarjunakonda and Amaravati. See also BS 79, 103

(§ilpa).

31 His verses are usually simple as far as syntax, meter, vocabulary, and style are concerned. They differ distinctly from those of a predecessor such as A§vaghosa or a successor such as Aryadeva or Matrceta. His prose seems modeled on that of Patanjali's Mahabhasya (see L. Renou, Histoire de la langue sanskrite, Paris, 1956, p. 135; K. Bhatttacharya, et. al., The Dialectical Method of Nagarjuna, Delhi, 1978, p. 8). It differs totally from, e.g., that of the Artha§astra of Kautilya (cf. Renou, loc. cit., p. 136).

32 For the list and on Buddhist hymns in general see D. Schlingloff Buddlustische Stott-as aus ostturkistanischen Sanskrittexten, Berlin, 1955, n. 16.

33 The earliest reference to the Catuhstava (in Tibetan, the bsTod pa bzhi pa) as a whole with which I am familiar is to be found in Vairocanaraksita's Bodhisattvacaryavatarapanjika, Pek. 5277, Sha, at fol. 169a2 and 174b8. Prajnakaramati's Bodhicarvavatarapanjika (ed. La Vallee Poussin) twice gives the form Catuhstava (pp. 420, 488), while Candrakirti speaks of the Samstuti (cf. n. 80 below). In most cases the individual hymns are quoted without mention of source.

34 The various options have been summarized by de Jong, "Emptiness," 11P II, pp. 11-12. Professor Hahn kindly forwarded me a copy of S. Sakai: "On the Four Hymns Ascribed to Nagarjuna," The Journal of the Nippon Buddhist Research Association XXIV, pp. 1-44, which contains a revised edition of CS II and IV and a Japanese version of the two other hymns with accompanying notes.

35 See below. Copies of these were courteously put at my disposal by the authorities of the Akademia Nauk (Leningrad), Dr. M. Hara (Tokyo), and Dr. V.V. Gokhale (Poona). I am particularly grateful to Dr. Gokhale, who originally planned to edit the Catuhstava himself (see Festschrift Kirfel, Bonn, 1955, p. 102, n. 3).

36 Edited by G. Tucci, Minor Buddhist Texts I, Rome, 1956, pp. 235-246. Tucci also edited and translated CS 11 and IV (Niraupamya- and Para marthastava) in "Two Hymns of the Catuhstava of Nagarjuna," /RAS (1932), pp. 309-325. Cf. MCB, III, p. 374. The manuscripts at my disposal require these emendations in Tucci's text: CS II, lb: read nihsva- bhavarthavedine; 2d, tattvarthadar§ini; 3a, boddhavyam; 4d, padam; 23b, iksvase; CS IV, 5a, harin manjistho; 5b, nopalabhyate; 5c, pitah krsnah §uklo (cf. 111 II, p. 168, n. 12); 9a, evatn stute. A version in French of these two hymns was published by L. Silburn, Le bouddhisme, Paris, 1977, pp. 201-209; an Italian (including the Lokatita- and Acintyastava, from the Tibetan) by R. Gnoli, Nagarjuna, Le stanze del cmnntino di mezzo . . . Torino, 1961, pp. 157-179.

37 See the conspectus testium. Though far from exhaustive it shows that the hymns exerted a considerable influence.

38 Discussing the authenticity of the Catuhstava, Gnoli says (op. cit., p. 12): "Uunica obiezione contro la loro autenticita, puo concernere, semmai, uno solo di essi, l'Acintyastava o 'Laude dell' Inconcepibile', it terzo e piu lungo della raccolta, che, per l'eccessiva concisione di alcune parti, per l'oscurita di altre (forse imputabile, d'altronde, alla versione tibetana), per certi bruschi passagi e certe ripetizioni, non e, in realta, escluso che sia una compilazione posteriore. Specialmente sospette, in questo senso, le stanze 43-44 145-46 in my Sanskrit edition], nelle quali e unevidente allusione alla scuola dei Vijnanavadin o dell' Idealismo buddhistico, considerata, per tradizione, posteriore a Nagarjuna. Ma la data di Nagarjuna e poi sicura?" But these arguments do not carry much weight: The stylistic features noticed by Gnoli are, in fact, also known from the Sunyatasaptati and the Yuktisastika, the authenticity of which cannot be impeached. The allusions to Vijnanavada-or more precisely to the Vijnanavada found in the Lahkavatarasutra (see note to CS III, 45), generally held to be posterior to Nagarjuna-are quite consistent with the fact that Nagarjuna also refers to this Sutra elsewhere (compare, e.g. MK XVIII, 7 with Latikavatara, III, 9; XXI, 11 with X, 37; XVII, 33 with X, 279; YS 3 with X, 466; SS 222b2-3 equals X, 640, etc.). These hymns (as seen in the very titles) show Nagarjuna's 'conception' of the Buddha consistent with MK XXII, 15:.. . buddham prapancatitam avyayam. Some of the verses in CS II and IV were discussed by D.S. Ruegg, "Le Dharmadhatustava de Nagarjuna," Etudes Tibetaines dediees a la Memoire de Marcelle Lalou, Paris, 1971, at pp. 454-463.

39 The main theme of CS I and III is pudgala- and dharmanairatmya. The composition is-like that of the Yuktisastika -not structurally strict. Though CS I first refutes sattva and then the skandhas, first in general, then in particular, it is none the less on the whole a loose collection of aphorisms about anutpada, like CS III, teeming with allusions to Mahayanasutras.

40 See the information on sources in Part II. Regarding the manuscript housed in Tokyo, cf. S. Matsunami, A Catalogue of the Sanskrit Manuscripts in the Tokyo University Lihrary,Tokyo, 1965, p. 122, no. 340. I also collated the two manuscripts of CS I listed in this work on p. 149 (No. 419,111,153 = fol. 292b4-294a5; No. 420, XI, 5 = fol. 10b5-21a4), but not to encumber the apparatus needlessly I have not given the numerous voces nihili found.

41 Cf. however, n. 206 below.

42 Some glimpses of how and when hymns and other texts were chanted we get from RA V, 65; Bhavanakrama III, p.13; Ratnapradipa 355a; J. Takakusu (tr.), A record of the Buddhist religion as practised in India and the Malay archipelago (A.D. 671-695), by I-tsing, London, 1896, pp. 152-166.

43 As expressed in the parinamana at the end of each hymn. Note that the purely dialectical works do not contain any such punyaparinamana.

44 Cf. the remarks on buddhamahatmya, RA IV, 84-87.

45 Cf. Bu ston II, p. 126; J. Naudou, op. cit. n. 88, p. 187. (Note that two verses quoted by Bu ston at I, p. 133 as from the Ratnavali are in fact BV 91-92.) The Bodhicittavivarana is seldom referred to by modern authors, though P. Patel has identified some quotations from it in IHQ VIII, pp. 790-793. See also my article in WZKS XXVI (1982).

46 Ibid.

47 Both quote the celebrated verse 20, see ibid.

48 Verses 12, 13a, 20, 25, 27, 45, 46, 52ab, 57, 98, 99.

49 Cf. n. 38 for evidence regarding Nagarjuna's acquaintance with the Lazikavatarasutra.

50 CS I, 10; III, 50; SS 56-57.

51 B has smon pa (pranidhi, or prarthana); A has smon lam (pranidhana). For bodhicitta in general, see Encyclopedia of Buddhism III, pp. 184-189; Har Dayal (1932), pp. 58-64; RA III, 86.

52 See verse 71 for this equivalence: tathata = bhutakoti = animitta = paramartha paramabodhicitta = sunyata. Cf. ~S 69; CS I, 27; III, 41, 45. Also Siddhi, pp. 757 - 761.

53 To be sure, Pek. ed. 2666, vol. Gi, fol. 48a-50b (Narthang ed. 665), a Bodhicittavivarana ascribed to Nagarjuna, is a brief prose commentary on the verse sarvabhavavigatam . . . from the Guhyasamajatantra, which it quotes (loc. cit., 49b6); cf. note 56 below. It does not seem unlikely that the author of this tract is one and the same with the author of the Guhyasamajatantratika referred to below (n. 196). Taisho No. 1661, the Piz ti xin If xiang, also ascribed to Nagarjuna, is in fact nothing but a Chinese prose paraphrase of the Bodhicittavivarana. Dr. Eric Grinstead, who carefully compared it with my version of the Bodhicittavivarana, succeeded in identifying all 112 verses (in some cases only slight traces) including the prologue. Consequently the title should be taken as rendering Sanskrit Bodhicittavivarana, not *Bodhicittanimittarahita (?) as Robinson (1967), p. 27 has, or *Laksanavimuktabodhihrdayasastra, as Ramanan (1966) p. 35 suggests. For strictly philological purposes it has proved to be of no avail.

54 For the full list of translators for A as well as a few other details see Encyclopedia of Buddhism III, p. 190.

55 1 have refrained from editing A, as it would take up too much space without contributing in the least to a better understanding of the sense intended by the author of the Bodhicittavivarana. On the other hand a comparison of A and B would (especially if carried out as meticulously as done e.g. in N. Simonsson, Indo-tibetische Studien, Uppsala, 1957) cast some light into the workshop of the translators and revisors.

Note that in the critical apparatus A, B, and C indicate the consensus of the Peking and Narthang editions. My collation of these two editions of B has revealed remarkably few variants: 5d brten P : rten N; 19c ni P : na N; 74e bzo P : bza N.

56 This introduction calls for some remarks. The initial stanza is, as C 455b4 notes, from the Guhyasamaja (see ed. Bhattacharya, p. 12, where it is printed as if prose): sarvabhavavigatam skandhadhatuayatanagrahya-grahakavarjitam I dharmanairatmyasamataya svacittam adyanutpannarh sunyatabhavam II. It also occurs in the Bodhicittavivarana (Pek. ed. 2666, Gi, fol. 48a4), also ascribed to Nagarjuna (corresponds to Taisho 1661). The corresponding Sanskrit text is reproduced in P. Python, Vinaya- ainiscaya-Upali-pariprccha, 'Hors-texte', fol. 10a3 (not lob as the editor assumes; cf. de Jong, II/ XIX, p. 131) with the variant in d sunyatasva- bhavam. How we are to account for the fact that a verse from a tantric text occurs in Bodhicittavivarana I am not to say. Since, however, the Bodhicittavivarana otherwise has nothing tantric about it (cf. v. 1), nor has this verse taken in itself, it should not, I think, induce us to regard the author of the Bodhicittavivarana as being identical with, for example, the author of the Pancakrama. Moreover, the verse is also found in the Bodhicittotpadavidhi, which is pure Mahayana. See note 201.

There are two aspects of bodhicitta (not the same as those of Bodhicaryavatara 1, 15). The relative is merely the desire or quest (prarthana) for bodhi. It is expressed in a pranidhana, here alluding to Astasahasrika, p. 215 (cf. Har Dayal (1932), p. 65; see also the Satapanca§atka, p. 40, which like the Bodhicittavivarana presupposes the reading atirnan, etc. for tirnah, etc.). The absolute is simply bodhi, see BV 45 ff. This passage is also quoted in F. D. Lessing and A. Wayman (1968), p. 334; Guenther (1959), p. 131. I have corrected B's snving po byang chub (a simple transposition) to byang chub snying po (thus A and C, *bodhimanda; cf. BHSD, p. 402).

Text C 460b4 explains sngags (not gsang sngags as given in A and B): de la sngags ni shes skyob ste I rnam par mi rtog pa'i ye shes dang snying rje'i rang bzhin sangs rgyas nas bzlas pa'i phyir ro II. I thus take *mantramukha as the equivalent of dharanimukha; see BV 100 and Traite, p. 1854 et. seq. for a full explanation.

57 Also known as the Madhyamikasutra or Madhyamikasastra (cf. May [1959], p.

7), or, particularly among Tibetans, as the rTsa ba shes rab, *Mula-prajna, or *Mulaprakarana (given thus, for example, in the Sunyatasaptativrtti, Pek. ed. 5268, Ya, fol. 309a, 312a, 325a, 329a, etc.). The standard edition is that of La Vallee Poussin (see n. 191), supplemented by de Jong, "Textcritical notes on the Prasannapada," II/ XX, pp. 25-59, 217-252. As no satisfactory English version of the karikas alone exists one must refer to those incorporated in one of the commentaries (cf. May [1959], pp. 8-10; notes 190-191 below), or R. Gnoli, op. cit. n. 36, pp. 39-139. A Danish version (with Sanskrit) can be found in my Nagarjunas filosofiske Vxrker, Copenhagen, 1982.

58 Along with the SS,VV, VP, VS and YS, the Mulamadhyamakakarika may, to adopt the conven'en, Tibetan "classification tripartite, qui est a la fois formelle et synchronique" (D.S. Ruegg, op. cit. n. 38, p. 449) be said to form the *yuktikaya, in which it is its 'backbone'. The hymns, of course, form the *stavakaya; the remaining texts the *kathakaya (expositions or sermons, mainly but not exclusively yathagamam).

59 As edited by La Vallee Poussin with the addenda of J.W. de Jong; see n. 57.

60 See n. 190 for the list. The titles of the twenty-seven prakaranas are identical in the Akutobhaya, Buddhapalitavrtti, Prajnapradipa, and Prajna-pradipatiika, and they have been adopted here.

61 The Prasannapada differs thus: II: gatagata°; III: caksuradi°; VII: samskrta°; XI: p6rvaparakoti°; XIII: sarnskara°; XV: svabhava°; XVIII: atma°; XX: samagri°. As far as the number of verses is concerned, Prasannapada III, 7 (cf. III XX, p. 40); XII, 6; and XXIII, 20 are absent in the four other commentaries. So unless it is supposed that Candrakirti had access to better manuscripts than his predecessors - which I find unlikely - these three verses as well as the titles of the eight chapters mentioned are probably Candrakirti's own innovations. Clearly it influenced the separate Tibetan version of the karikas (Pek. ed. 5224).

I append some remarks on a few karikas. Comparing the commentaries there seems to be only one really significant variant reading (in XXVII, 19d). 1, 3: hi is used as a technical term to indicate something logically or empirically obvious, in no need of further elaboration; cf. 1, 7; II, 6, 19, 22; III, 2; VI, 3, 4; VII, 9, 10, 28, 30; VIII, 7, 8; IX, 2; XI, 1; XII, 2, 7, 8, 10; XV, 2, 3, 4, 8; XVII, 22; XVIII, 7, 10; XIX, 1; XX, 14, 19; XXI, 3, 4, 5, 14, 15; XXIII, 1, 4, 23, 24; XXIV, 21, 34; XXV, 4, 5, 6, 8, 12; XXVI, 6; XXVII, 3, 6, 9, 10, 15. It provides the sarimvrti basis for arguments paramarthatah. For prat- yayadisu cf. XXIII, 9 and Panini III, 3, 37. 1, 4: cf. XXI, 6. I, 5: kila (as in Abhidharmako§abhasya, etc.) indicates an opponent's opinion considered to be only provisionally acceptable; cf. RA IV, 50. II, 1: tavat always indicates the first of two (equally absurd) alternatives. II, 2d: Buddhapalita read vasya for yatah, for which Bhavya rightly criticizes him. III, 6d: Buddhapalita takes to as tava (hardly convincing). VII, 13d: for jate cf.

niruddhe, I, 9d. VII, 29c: perhaps tadaiva for tadaivarim? VII, 31cd: same drstanta in the apparatus to Mahabharata X11, 173, 27. XII, 5d: Candrakirti has kutah and in 8d (= 7d) katham. The other commentators vice versa. XIII, 6c: read kasyatha for kasya cid. The manuscripts read kasyartha. XVI, 6 (and XXVI, 2): atha is also left untranslated in the Tibetan. XX, 7d: read yac for ya§. XXI, 7b: all Tibetan versions point to °syapi rather than °syasti. XXI, 8: Candrakirti reverses the order of padas ab and cd against the previous commentators (Prasannapada, p. 417, 1 is a quotation from Akutobhaya 91b3). XXI, 11: nearly verbatim Larikavatarasutra, X, 36. XXI, 12: identical with Catuh§ataka, XV, 14. XXIII, 8cd = XVII, 33cd. XXIII, lOc: Candrakirti has pratitya §ubham, but the previous commentators read pratitya§ubharn. XXIII, 11c: again Candrakirti has pratitya§ubham against pratitya §ubharih. XXIII, 13cd: Candrakirti has nanityam . . . viparyayah against na nityarir . . . 'viparvavah. XXIII, 14a: Candrakirti has anitye nityam, in b as in 13b, in c anityam against anitve 'nityam in a, in b as in 13d and in c nanityam, in d perhaps aviparyavah (or naviparyayah) for na viparyayah. XXIV, 18: Professor Wayman's interpretation of this important verse in IAOS, LXXXIX, pp. 141 ff. does not make any sense. XXV, 13b, 14b: Candrakirti reads katham but the previous commentators read vadi (cf. 11b, 12b). XXVII, 19d: Candrakirti's sarhsarah seems to be a gloss. The previous commentators have rtag par gyur na; i.e. sasvatah. (The wording of the karikas included in the various commentaries was also discussed by S. Yamaguchi, Chukan Bukkyo Ronko, Tokyo, 1965, pp. 3-28, which was, however, not available to me.) I have edited the Mulamadhyamakakarika anew in lndiske Studier II.

62 An account of the textual transmission of the Mulamadhyamakakarika, etc. (along the lines, nuitatis nutandis, of e.g. L.D. Reynolds & N.G. Wison, Scribes and Scholars, Oxford, 1974, or H. Hunger et. al., Die Textuherlieferung der antiken Literatur and der Bibel, Zurich, 1961) would certainly prove highly instructive. However, the paucity of sources, at least as far as early Madhvamika is concerned, warrants no such attempt. Still we may note that at least the karikas, then as now, were meant to be learned by heart, cf. svadhyaya, PK 5. But naturally in the case of Sutras, commentaries, etc. the oral transmission was supported by a written; cf. RA 111, 38: thub dbang gsung dang des byung ba'i I I gzhung rnams bri dang glegs bam ni I I snag cha dag dang smyu gu dang I I sngon du 'gro ba sbyin par mdzod II. Cf. Traite, p. 752; Upaliparipr ccha, p. 95. Our knowledge of how books (pustaka) were copied, corrected, circulated, preserved, and quoted is regrettably quite fragmentary. However, the fact that the Mulamadhyamakakarika was transmitted virtually without variants or corruptions for many centuries within the body of different commentaries, the earliest of which, the Akutobhava, is hardly more than a century later than the Mula, must surely inspire us with confidence in the text as received. Though I believe that this rule on the whole also applies to the twelve other clearly authentic works, it is by no means universal: Texts such as the Bhavasarirkranti and the Mahayanavirn§ika are in many cases so contaminated or hopelessly corrupt

that we can never hope to reconstruct an archetype but only, at best, one intelligible recension among others in their own right.

63 Here I confine myself to a summary of the observations set forth at some length in the introduction to my Danish translation of the Mulamadhyamakakarika (cf. also III XXIII, pp. 153-154). The Mula is addressed to monks thoroughly conversant with the Abhidharma of the most influential of all contemporary schools: Sarvastivada. Other less influential schools are occasionally introduced and criticized (see May 119591, p. 111, n. 278). It would be misleading to claim, as some modern authorities have done, that Nagarjuna also had non-Buddhists (Samkhva, Vaisesika) in mind, though, of course, many of his arguments also indirectly apply to them (as Bhavya more than other commentators is never reluctant to point out). The purpose of the Mula (as well as the Sunyatasaptati and the Vigrahavvavartani) is to train Abhidharmikas in prajnaparamita; i.e., to make them realize pudgaladharmanairatmva by understanding the Buddha's doctrine of pratityasamutpada in the sense of sunyata, through cinta and bhavana. (The first aspect of prajna, sruti, Nagarjuna treats in the Sutrasamuccaya, the Suhrllekha, and so forth.) The twenty-seven chapters are arranged in a number of 'clusters'. I - VII refute the fundamental notions of Abhidharma: 1-11 those of causality and movement; III - V sarvarim yad asti; namely, the skandhas; VI sahabhava; VII sariiskrtalaksana, with an excursion against the Sarhmitiya. VIII-X refute various aspects of pudgalavada. XI-XIII may have been intended to refute the notion of bhava in a more general sense. XIV-XVII elaborate on II, VI, and specific Buddhist notions not discussed previously. XVIII is in a sense the culmination; here for once the author reveals his own opinion about tattva and tattvavatara. XIX-XXI abruptly return to the criticism of Sarvastivada. They elaborate I. XXII-XXV show that all Buddhist concepts are empty in the ultimate sense. Not even the most sacred is spared. The final chapters, XXVI-XXVII, dealing with traditional Buddhist ideas in a relative sense, may at first seem to form a curious anticlimax. In my opinion the author appended them with a very specific purpose; namely, in order to show the orthodoxy of his sunvavada: One can only understand the dvadasanga and the warnings against drstis by means of sunyata.

64 Thus, according to Nagarjuna, the Saddharma was taught sarva-drstiprahanaya: MK XXVII, 30. Similarly, XIII, 8; CS 1, 23; III, 52, etc. All drstis being due to astiti/nastiti (cf. MK XV, 10) they can only be abolished by realizing their parasparapeksiki siddhi, or sunyata.

65 Not only is Nagarjuna intent on being an orthodox Buddhist (BS 130), but in the cases where he writes according to agama and we are able to check his use of sources he proves to represent them very meticulously. See, above all, SL, BS and SS, passim.

66 A number of 'axiomatic aphorisms' scattered more or less at random in the

Mulamadhyamakakarika indicate the logical premises from which Nagarjuna reduces his opponent to an absurd position: MK I, 1, 3; II, 1, 21; IV, 6, 8, 9; V, 8; VI, 4; VII, 34; IX, 5; X, 10, 11, 16; XI, 1; XIII, 1, 8; XIV, 4cd, 5, 6, 7; XV, 1, 2, 10; XXI, 6, 12; XXII, 12, 15, 16; XXIII, 1; XXIV, 8, 9, 10, 11. They were later formulated as the four mahahetu (cf. CS I, 13; III, 9 and the acccompanying notes); see also the concluding essay in Part III of this book.

67 On this term see May (1959), p. 124, n. 328; de Jong, "The Problem of the Absolute in the Madhyamaka School," JIP II, pp. 2-3.

68 RA I, 72: vinasat pratipaksad vi syad astitvasya nastita ....

69 See e.g. the initial stanzas of MK; also RA IV, 86. For anutpada in Mahayana Sutras, see Vimalakirtinirdesa, pp. 408-413; Hobogirin, under Chudo.

70 Cf. n. 79. Quotations in Ratnapradipa 345a, 355a, 363a, 364b.

71 Cf. n. 90. Quotations in e.g. Madhyamakavatara, pp. 228, 232.

72 Madhyamakalamkaravrtti, 72b, 75b, 76a, 76b, 79b, 82a.

73 From these sources about twenty percent of the Yuktisastika has been saved in Sanskrit; see my notes for details. As virtually every later Madhyamika cites Yuktisastika now and again, the references could easily be multiplied, but I have confined myself to a few of textual import.

74 The Tibetan version of the karikas (with the variants of Candrakirti's vrtti) was edited with the Chinese version and translated into Japanese by S. Yamaguchi, Clnnkan Bukkyo Ronko, Tokyo, 1965, pp. 29-110. See also Nakamura (1977), p. 81, n. 23. In Sanskrit only 19ab and 39 were known to Yamaguchi. The Chinese version is usually too inaccurate to be of any philological value. A certain idea of it may be had from P. Schaeffer, Yuktisastika, die seclizic' Satze des Negativisrnus, Hach der chinesischen Version uhersetzt, Heidelberg, 1923. Few are the verses that say what Nagarjuna actually had in mind! [See now C. A. Scherrer-Schaub, Yuktisastikavrtti. Brussels 1991.1

75 In the translation of the karikas given in Part I, I have strictly adhered to Candrakirti's commentary. I have refrained from discussing the Chinese version; cf. n. 74.

76 I have given some of the references in the notes.

77 Cf. Yuktisastikavrtti 2b: rig(s) pa drug cu pa 'di ni dbu ma bzhin du 'dir yang gtso bor rten cing 'brel par byung ba dpyad pa las brtsams to byas pa'i phyir dbu ma las 'phros pa lta bu ni ma yin no II. Thus it is an independent text as compared with the Sunyatasaptati and the Vigrahavyavartani.

78 Above all, verses 46-48 are instructive. They are often quoted. Thus bhavabhyupagama drsti-kle§a- vivada.

79 Ratnapradipa 33a: dbu ma'i rtsa ba rtsod pa bzlog I I stong nyid bdun cu rigs drug cu I I rnam par'thag pa la sops pas I I dngos rnams skye med shes par bya II.

80 *Mad hyamaka§astrastuti (ed. de Jong), 10: drstva Sutrasamuccayarim pari-katham Ratnavalirim Sarimstutir abhvasvaticiram ca Sastragaditas tab Karika yatnatah I Yuktyakhyam atha Sastikam sa Vidalam tam Sunyatasaptatirii ya casav atha Vigrahasya racita Vyavartani, tam api II

81 v. 58 is quoted in the Madhya makalamkaravrtti, 72b.

82 vv. 19-21 are quoted with indication of source at 90b.

83 v. 8 is quoted (very freely) from the *Saptati§astra at 160a22, and v. 19 without indication of source at 164b27.

84 Bodhipathapradipa (ed. Eimer) 1.205.

85 See my remarks on his prose at n. 31. It differs markedly from that of e.g. the Akutobhaya, tediously dull as this work often is, or the Aksara§atakavrtti (cf. n 216 below), already more condensed in its style. On the other hand it is very close to that of Buddhapalita. The verses of the Sunyatasaptati were aryas, as Parahita states ad 18-20, 32, 36-37, 54-55, 63, and 68-69.

86 See above, n. 27. Having stated that the Sunyatasaptati and Vigrahavyavartani both are dbu ma las 'phros pa, Candrakirti continues by quoting MK VII, 32 and adds that stong pa nyid bdun cu pa ni de la brgal ba dang Ian btab par gyur pa'i phvir de las 'phros pa yin par mngon no (Yuktisastikavrtti, Pek. ed. 5265, Ya, fol. 2b). This is, incidentally, also the opinion of the Sunyatasaptativivrtti, (Pek. ed. 5269, Ya, fol. 381b).

87 Thus v. 29 is a summary of MK XIX, vv. 33-44 elaborate MK XVII, and 45-54 supplement MK IV. These are only the most obvious instances beyond all doubt. According to C 306a, the Sunyatasaptati is a *samksepa of the Mulamadhyamakakarika.

88 For information about the Indian and Tibetan translators I must refer to J. Naudou, Les bouddhistes kasmiriens au Moyers Age, Paris, 1968. Possibly the Sanskrit text of Candrakirti's commentary (C) is still extant, see G.N. Roerich, The Blue Annals, Calcutta, 1949, p. 342. (Note that C does not include verses 53 and 67, but P has all 73 stanzas.)

89 The variants are of some interest for the light they shed on the technique of translating Sanskrit into Tibetan. As they hardly ever affect the sense, and a

separate edition of C is expected, I have only referred to C occasionally. P has not been of much use for the present purpose. V does not seem to have been known to C and P.

90 See my Danish translation (based on the Peking, Narthang, and Derge editions), referred to at n. 6. I regret that the Japanese translation (Daijo Butten XIV) by Ryushin Uryuzu was not accessible to me.

I may add here that having collated K and V in the Derge edition, I deemed that the variant readings, disregarding scribal errors, may be accounted for as results of emendation and contamination. Hence they have been eliminated from the apparatus. A similar editorial licence has clearly affected the transmission in the case of the Vigrahavyavartani and the Yuktisastika. I have not collated the other texts in the Derge edition.

Reprinted in Part II of this book is the critical edition of the vrtti that first appeared in Filosofiske Vxrker. It is based on the Narthang, Derge, and Peking editions. No critical apparatus has been given, as a full critical edition with all variants, etc. is expected soon from Mr. Felix Erb, Hamburg. Here, however, it should be noted that the order of the commentary to verses 52 and 53 in the Tibetan editions has been changed and restored as follows (Peking edition): 136a1-136a3; 135b5-136a1; 135b1-135b5; 135a5-135b1; 135a2-135a5; 135a1-135a2. Verse 53 found at 134b8 should be deleted (-135b8). The edition contains several valuable conjectures suggested to me by Mr. Ole Holten Pind.

91 In my view it would be very naive to interpret the introduction of e.g. §raddha in the Sunyatasaptati (cf. RA I, 4-6; SS 175b ff.) or the stress laid on vada in the Vigrahavyavartani as signs of a development in the thought of Nagarjuna. Of course, facing new charges he had to lend new nuances to his standpoint, but I do not think that his fundamental belief in sunyata, once formed, ever underwent any decisive change.

92 See n. 79.

93 See n. 80; Prasannapada, pp. 16, 29, 59; Yuktisastikavrtti 2b.

94 Madhyamakalarirkaravrtti 72b (quotes VV 70).

95 E.g., Ati§a's Panjika to the Bodhipathapradipa, padas 205-208 (translated in my article referred to at n. 6).

96 Too many repetitions and too much spelling out. On the other hand this serves to prevent misunderstandings among vaineyas about the author's doctrine. Thus the style may to a certain extent be dictated by the notion of upayakausalya (see BS 17).

97 The critical edition of E. H. Johnston and A. Kunst was recently reprinted with

a (revised) English translation by K. Bhattacharya: The Dialectical Method of Nagarjuna (Vigrahavyavartani), Delhi, 1978. (This supersedes K. Bhattacharya's previous rendering and notes, /IP I, pp. 217-261 and V, pp. 237-241.)

98 The Chinese version (Taisho 1631) was translated by G. Tucci in Pre-Dihnaga Buddhist Texts on Logic from Chinese Sources, Baroda, 1929. The Tibetan version (also edited by Tucci) was translated into French by S. Yamaguchi: "Traite de Nagarjuna: Pour ecarter les vaines discussions," JA, CCXV, pp. 1-86, with useful notes. A good Italian version by R. Gnoli, op. cit. n. 36, pp. 139-156 (karikas only). A partial version by E. Frauwallner in Die Philosophic des Buddhismus, Berlin, 1969, pp. 200-204. Several modern discussions, most recently by M. Siderits: "The Madhyamaka Critique of Epistemology," IIP VII, pp. 307-335.

99 MK XXIV, 10 cited at VV 28.

100 See n. 27.

101 See the brief "Glossary of the significant Nyaya technical terms used in the Vigrahavyavartani" given by Bhattacharya, op. cit., p. 51 (cf.]IP V, pp. 240-241). In the opinion of Bhattacharya (ibid., p. 38, n. 2) Nagarjuna's opponent is a "Naiyayika realist," and in his article "On the Relationship between Nagarjuna's Vigrahavyavartani and the Nyayasutra-s," TIES V, pp. 265-273 (cf. op. cit., p. 4, n. 15 [not n. '51']) he has discussed this question, criticizing some of the views expressed by G. Oberhammer, "Ein Beitrag zu den Vada-Traditionen Indiens," WZKSO VII, pp. 63-103. It is true that the Vigrahavyavartani and Nyayasutra are "interdependent" (to use Tucci's expression, op. cit., p. xxvii) but it is wrong to regard the 'opponent' in the Vigrahavyavartani as a Naiyayika (i.e., an exponent of the Nvavasutra in some form). In my opinion he must be seen as an Abhidharmika - following, of course, the rules of debate prescribed in some Buddhist work on logic such as the *Upayahrdaya. My main arguments are: a) Together with MK and SS, VV forms a unity addressed to the same audience (cf. above, n. 63); namely, Abhidharmikas; b) In VV the Buddhist term agama (the third pramana) is invariably used, not the corresponding Nyaya term sabda; c) The udaharanas VV 23 and 27 can only he acceptable to a Buddhist opponent; d) The svavrtti to VV 54, 55, and 70 only makes sense if the opponent is a Buddhist; e) Nagarjuna devoted a special work to his controversy with Nyaya: the Vaidalyaprakarana (see Kajiyama, "On the Relation between the Vaidalyaprakarana and the Nvavasutra," IBK V, pp. 192-195). Future discussions concerning the relationship between VV and NS are bound to take into account not only the Vaidalyaprakarana but also the pertinent evidence found in the *Satasastra or *Sataka (Taisho 1569), and *Upayahrdaya (see note 228).

102 Thus, verses 1-20 give the objections of the Buddhist opponent, real or imaginary. Verses 21-26 are Nagarjuna's replies sarimvrtitah following the common rules of debate, giving a pratijna, etc. Verses 27 ff. give Nagarjuna's standpoint paramarthatah. The agama background of this is, I think, the Lar kavatarasutra, pp. 166-169 (. . . pratijna na karaniya ...). The decisive shift of argumentative level (i.e., between sarhvrti and paramartha) is indicated by "athava" (VV 28a), which often has a strong adversative force in Nagarjuna, as well as in Aryadeva. Often it must (like its short form 'atha') be rendered by "on the other hand," or better by the Latin innno vero or sin autern (see e.g. VV 2a, 10a, 12a, 15a, 19a, 27a, etc.) Apparently this crucial point has escaped modern translators of the Vigrahavyavartani and consequently obscured the inherently clear structure of that work. The fact that Nagarjuna is thus ready to argue at both levels also renders Candrakirti's criticism launched at Bhavya (Prasannapada, p. 16) in the words of VV 29-30 taken out of context somewhat perfidious.

103 S. Mookerjee has offered an exposition of the standpoint set forth in VV in The Nava-Nalanda-Mahavihara Research Publication, I, Nalanda, 1957, pp. 7-41. It also contains a reprint of the Sanskrit text of Johnston and Kunst. A new edition "with slight but obvious improvements" of Rahula Sankrtyayana's editio princeps is given by P.L. Vaidya, Madhyamakasastra of Nagarjuna, Darbhanga, 1960, pp. 277-295. (As is also the case for the Mulamadhyamakakarika, the version of VV offered by F.J. Streng, Emptiness: A Study in Religious Meaning, Nashville, 1967, pp. 221-227, is full of mistranslations).

104 I follow S's svabhavah san (in 20d) against R and T but in accordance with C (loc. cit., 14a11; 17c7), without actually subscribing to the view of the editors that "C's reading . . . is unquestionably correct as giving the opponent's final conclusion."

105 If we are to believe Nagarjuna, negation of existence differs toto caelo from indication of absence. The former implies previous affirmation of existence (cf. RA I, 72); the latter does not. See the verse from the *Lokapariksa (below, n. 211) to the same effect. I assume that Nagarjuna would regard astitvapratisedha as an upadava prajnapti (see MK XXIV, 18); i.e. as an indication, a concept borrowed (from common parlance; cf. the usual Japanese rendering as kemyo, "borrowed name;" see May, "On Madhyamika Philosophy," lip VI, p. 240). For according to Nagarjuna himself there is really no astitva to negate. On prajnapti/pannatti, see lIP VIII, pp. 2-14.

106 See CS 1, 22 (with references in the accompanying note); MK XXIV, 18; XXVII, 30. Note that the Sunyatasaptati and VV have no independent initial stanzas of homage like the Mulamadhyamakakarika (as Candrakirti observes: Yuktisastikavrtti 2b) and that only the Mula and VV have final stanzas of homage (which seem to supplement one another well).

107 I have consulted Pek. ed. 5226 (sutras) as well as 5230 (the prakarana proper), both edited by Y. Kajiyama in Miscellanea Indologica Kiotensia VI-VII, pp. 129-155. [See now Y. Kajiyama, Studies in Buddhist Philosophy. Kyoto 1989, pp. 361-387; F. Tola and C. Dragonetti, Nagarjuna's Refutation of Logic. Delhi 1995.1

108 See note 79.

109 See note 80.

110 It is without compare the most lively and amusing of all texts ascribed to Nagarjuna, full of sophistries as it is. Historically speaking its quotations from the Nyayasutra are important; see note 101. Some useful remarks can be found in a review by P.M. Williams,]IP VI, pp. 287-290. One may here note that an English translation is forthcoming in Indiske Studier.

111 rtog ge shes pa'i nga rgyal gyis I I gang zhig rtsod par mngon 'dod pa I I de yi nga rgyal spang ba'i phyir I I zhib mo rnam 'thag bshad par bya II. Similarly the initial lines of the *Upayahrdaya, see below, n. 228.

112 The following text is an analysis and paraphrase intended to expose the line of arguments (or sophisms). The notes are confined to a minimum. The number of sutras follows Kajiyama.

113 The Tibetan rendering of s. 8 (. . . 'jig rten spyod pa po . . .) must be wrong; cf. NS 1, 1, 25: laukikapariksakanam . . . ; read instead: 'jig rten clang dpyod pa po ....

114 Cf. NS II 1, 8-15; Lafikavatarasutra X, 779; see also the articles by Bhattacharya and Oberhammer referred to at n. 101. It certainly seems that Nagarjuna, both here (s. 12) and at VV 20 is aware of the boomerang in NS, II, 1, 12, pace Oberhammer (op. cit., p. 70) who concludes: "Es kann daher mit Sicherheit gefolgt werden, class die traikalyasiddhi-Diskussion von NS II 1, 8-15 Nagarjuna nicht vorgelegen hat." Possibly Nagarjuna only knows an earlier recension of NS than the text as we have it.

115 The verse on homonyms also occurs in the Abhidharmako§abhasya (ed. P. Pradhan), p. 81 (with the variant reading upadharayet in d); Nyayabhusana (ed. S. Yogindrananda), p. 341: vagdigbhura§mivajresu pa§vaksisvargavarisu I navasv arthesu medhavi go§abdam avadharayet II.

116 The same argument as *Dvadasadvaraka 26. The fact that Nagarjuna's sophistic reply follows immediately after "chala" lends it a particular finesse (which is of course lost in its Tibetan garb).

117 Nagarjuna's conclusion is worth citing (Kajiyama, p. 154): gcig nyid clang gzhan nyid dang gnyi ga med pa'i phyir dngos po thams cad med par khas

blangs pa yin no I I de lta bas na dngos po med par mngon par brjod par bya ba dang I mngon par brjod pa yang med pa yin no I I de'i phyir mya ngan las'das pa dang byang grol zhes bya ba dag don gzhan nyid ni ma yin no II. Cf. MK II, 21; XVIII, 7; SS 2.

118 I have edited PK and discussed its authenticity in my "Adversaria Buddhica," WZKS XXVI (1982). For further biographical details, see C. Dragonetti, "The Pratityasamutpadahrdayakarika and the Pratityasamut-padahrdayavyakhyana of Suddhamati," WZKS XXII, pp. 87-93; also Nakamura (1977), p. 83, n. 40; V.V. Gokhale in collaboration with M.G. Dhadphale, "Encore: The Pratityasamutpadahrdayakarika of Nagarjuna," in M.G. Dhadphale (ed.), Principal V.S. Apte Conmiemoration Volume, Poona, 1978, pp. 62-68 (with a plate).

119 To be sure, the Chinese jing (usually visuddha, Buddha, also svaccha, niranjana, Bubha, etc.) cannot be taken as an exact rendering of the Sanskrit corresponding to Tibetan bzang po (usually bhadra, su-, but also Bubha, pranita, etc.; see e.g. Lokesh Chandra, Tibetan-Sanskrit Dictionary, New Delhi, 1961, p. 2094). However, recalling on the one hand how free Bodhiruci's renderings often are, and on the other that Indo-Tibetan and Chinese tradition otherwise ascribe PK (and its commentary) to Nagarjuna (or *Sumati), I do not hesitate to deem the external evidence unanimous.

120 See above all May's annotated version of MK XXVI, op. cit., pp. 251-276, with references by La Vallee Poussin in MCB 2, pp 7-26.

121 For trivartman in Abhidharma see e.g. J. van den Broeck (tr.), La saveur de l'innnortel (A-p'i-tan Kan Lu Wei Lun), Louvain-la-Neuve, 1977, p. 131, n. 2; Abhidharmakoga III, p. 68; Traite, p. 349; Bodhicaryavatarapanjika, p. 351 (based on Dasabhumikasutra); Trimsikabhasya (ed. S. Levi), p. 28.

122 See Bu ston I, 51. The Tibetan is found in Lokesh Chandra (ed.), The Collected Works of Bu-stop (Satapitaka Series LXIV), Ya, fol. 670: don dam par rang bzhin med kyang kun rdzob to 'jig rten gyi tha snyad 'thad cing grub par ston pa tha snyad grub pa dang drug yin no zhe gsung ngo II (excerpts due to Mr. Per K. Sorensen).

123 E.g. F.D. Lessing and A. Wayman, Mkhas grub rje's Fundamentals of the Buddhist Tautras, The Hague, 1968, p. 87.

124 Pek. ed. 5285, Sa, fol. 69b, quoted and translated in the text below. [See now Masamichi Ichiyo's excellent edition, Kyoto 1985.1

125 Pek. ed. 5286, Sa, fol. 123a-124b. On Kamalasila's reliability see E. Steinkellner, "Zur Zitierweise Kamalasila's," WZKSO VII, pp. 116-150.

126 Compare in particular MK XXIV, 36: sarvasamvyavaharams ca laukikan

pratibadhase I vat pratitvasamutpadasunvatam pratibadhase II. (Note that Bhavya [Prajnapradipa 292b-293a] and Avalokitavrata [Prajnapradipatika 293b] connect 36ab with the previous lines and take 36cd as introductory to the following verses, whereas Candrakirti [Prasannapada, p. 513] subordinates 36cd to 36ab by taking yat as a kriyavisesana. The Akutobhaya [here adopted by Buddhapalita] and Zhong Ian [loc. cit., 34b14-17] are similar.)

127 For further evidence see the notes and comments to the verses.

128 See Kamalasila ad (5); CS II, 21.

129 Cf. n. 80; Madhvamakavatara, p. 402.

130 In Bodhi[sattva]caryavatara V, 106. Discussion and references found in A. Pezzali (1968), pp. 80-97. I prefer Santa deva to Santi deva, as the former is invariably the transcription given in our earliest source, Atisa's Bodhimargadipapanjika (Pek. ed. 5344, Ki, fol. 288b5, 288b7, 299b7, 329a2, 329a7). Derge ed. item.

131 In G. Tucci (ed.), Minor Buddhist Texts III, Rome, 1971, pp. 22, 25, 27. (Having collated the Leningrad manuscript of Bhavanakrama III, I have found these misreadings in Tucci's text: p. 2, 6, read nirupayed; p. 2, 16, °parvant5dhi°; p. 7, 19, §unyani [clear]; p. 11, 19, kalam va; p. 27, 12, °ratnacude [not °kute].)

132 Pek. ed. 5330; Taisho 1653. Sanskrit fragments are available not only from Sutras still extant in Sanskrit and quoted by Nagarjuna (see the list, items 7, 18, 23, 25, 27, 37, 46, 47, 48, 51, 64) but also in later compilations or other works quoting from SS; e.g. the Siksasamuccaya. (I regret that M. Ichishima: "Sutrasamuccaya [Kyoshu] no bonbun danpen," in Tendai gakuho XIV, pp. 165-169 was not available to me.) Reference to an English version of SS in III XXIII, p. 326.

133 This list is a critical revision of A. Banerjee, "The Sutrasamuccaya," in IHQ XVII, pp. 121-126.

134 This is a lengthy and very interesting section treating the ethical aspects of the bodhisattvacarya of a grhastha. It would certainly deserve to be carefully compared with the corresponding passages in the Ratnavali, Suhrllekha, and *Bodhisambhara[ka].

135 From the philosophical point of view this is essentially the most interesting paragraph in the Sutrasamuccaya. Here we find various scriptural sources dealing with the fundamental notions of Nagarjuna's philosophy as seen in the Mulamadhyamakakarika and elsewhere: sunyata, vimoksamukha, anutpada, prajnaparamita, etc. Like section eight, this portion of the Sutrasamuccaya deserves a separate treatment.

136 The main source here is the Vimalakirtinirdesa: IV, 17, 20; XII, 17 (in Lamotte's translation).

137 See Vimalakirtinirdesa V, 20.

138 Tarkajvala, Pek. ed. 5256, Dza, fol. 145a (= RA V, 35-39).

139 Cf. n. 80. Also Madhyamakavatara, pp. 7, 8, 20, 21, 22, 23, 29, 184, 224; Prasannapada, pp. 135-188, 275, 245, 346, 347, 359, 360, 413, 458, 460 (= RA II, 48-49), 496, 549. Cf. de Jong, III XX, p. 137.

140 Madhya makalarhkaravrtti 75a (= RA I, 60), 83a (= RA IV, 79).

141 I, 1-77 was edited and translated by G. Tucci, JRAS (1934), pp. 307-324 (reprinted in Opera Minora, II, Rome, 1971, pp. 321-366); II, 1-46 and IV, 1-100 in JRAS (1936), pp. 237-252, 423-435. Tucci's edition was twice reprinted: by P.L. Vaidya, Madhyamakasastra of Nagarjuna, Darbhanga, 1960, pp. 296-310, and by H. Chatterjee Sastri, The Philosophy of Nagarjuna as Contained in the Ratnavali, Calcutta, 1977, pp. 83-100, without any significant changes. Partial versions by E. Frauwallner, Die Philosophic des Buddhismus, Berlin, 1969, pp. 204-217; K.S. Murty, Nagarjuna, New Delhi, 1978, pp. 87-103. Complete versions by J. Hopkins et al., The Precious Garland and The Song of the Four Mindfulnesses, London, 1975, and by myself in Nagarjuna: Juvelka:den og andre skrifter, Copenhagen, 1980. See de Jong in III XX, pp. 136-140; Nakamura (1977), p. 83, n. 44 for works in Japanese. Some of my emendations to the Sanskrit text may be found in Hahn's Sanskrit-Tibetan edition, Bonn 1992. The tika of Ajitamitra was edited in the forthcoming edition of the Ratnavali (Sanskrit-Tibetan) by M. Hahn. The first chapter contains several allusions to the ancient Sutras: 5: cf. Samyutta I, p. 214; 10: see Majjhima III, 22; 14-19: see Majjhima III, p. 203 ff.; 26: see Majjhima I, p. 40; 31: see Samyutta III, p. 105; 34: see Samyutta III, p. 132 ff.; 52-56: cf. Samyutta III, p. 141; 80: cf. Majjhima III, p. 31; 93-96: see Digha I, p. 223. (Many of these are of course repeated elsewhere in the Canon, to which other locations Nagarjuna might equally well be referring.)

142 Note that Pek. ed. 5428: Ratnavalyudbhavasaptangavidhigathavirimsaka and Pek. ed. 5928: Rajaparikathanamodbhavapranidhanagathavirimsaka - both ascribed to Nagarjuna-are extracts from RA V, 66-85.

143 Originally I had worked out a list of the fifty-seven dosas giving the Tibetan with references to Chinese and suggested Sanskrit originals. Then, quite recently, the Sanskrit text of RA V, 1-55 and 79-100 was published by S. Dietz in Journal of the Nepal Research Centre IV, pp. 189-220, and just a few days ago (March 2, 1981) I received a paper: "On a Numerical Problem in Nagarjuna's Ratnavali" from Prof. Michael Hahn (Bonn). The work of Dr. Dietz and the courtesy of Prof. Hahn have enabled me to correct a number of the

Sanskrit terms originally proposed by me. Though I do not quite agree with all Prof. Hahn's views concerning numbers and readings I am sincerely grateful for having had the opportunity to consult his very valuable critical notes.

144 Apart from several partial versions, three complete English ones are known to me: L. Kawamura, Golden Zephyr: Instructions from a Spiritual Friend, Emeryville, CA, 1975 and Ven. Lozang Jamspal et. al., Nagarjuna's Letter to King Gautamiputra, Delhi, 1978 supersede the pioneering version of H. Wenzel: "Friendly Epistle," JPTS (1886), pp. 1-32. Further biographical information in Kawamura, loc. cit., pp. 114-117. (Dr. S. Dietz is now preparing a critical edition of the Tibetan.) For a Danish version (from Tibetan) see Indiske Studier I.

145 For the identity of this monarch, see Kawamura, loc. cit., p. 4 (with references); de Jong IIJ XX, p. 137. See also n. 28. See more recently, S. Dietz, Die buddhistische Briefliteratur Indiens. Bonn 1984, pp., 18-30.

146 In the celebrated words of his Chinese translator, I-tsing (tr. Takakusu, op. cit. n. 41, pp. 159-160): "The beauty of the writing is striking, and his exhortations as to the right way are earnest. His kindness excels that of kinship, and the purport of the epistle is indeed manifold ...."

147 See Mi pham's and Sa skya pandita's scholastic and elaborate "tables of content" in Kawamura, loc. cit., pp. 96-113.

148 Only very few allusions or quotations were traced to their canonical sources by Wenzel. As a rule the Tibetan commentators were either ignorant of Nagarjuna's sources (most of them never having been translated into Tibetan), or (being devout Buddhists) simply not inclined to assess their sacred texts from a historical point of view. To a large extent this is also true for Indian commentators of the Madhyamaka lineage. These circumstances tend to obscure how 'traditional' Nagarjuna really was in such works as the Suhrllekha, the Bodhisarnbhara[ka], etc.

149 Otherwise Bu ston may have based his description on the Indian oral tradition. Anyhow, one or two quotations would not warrant any such generally correct classification of BS. There is a Japanese translation of BS: see Nakamura (1977), p. 83, n. 39 (not seen). In the West BS has remained virtually unnoticed.

150 For the other quotation see v. 64 (and the accompanying note).

151 See note to v. 26 of the text.

152 Cf. Ramanan (1966), p. 340, n. 61; Vimalakirtinirdesa, p. 76.

153 A particular debt of gratitude is due to Prof. de Jong, who went carefully

through the version which I myself and Dr. Grinstead had already revised thoroughly at least four times. Finally, Prof. S. Egerod, Copenhagen, also offered some remarks.

154 For previous expositions see n. 1; also La Vallee Poussin: "Reflexions sur be Madhyamaka," MCB II, pp. 1-59; P. Tuxen, Indledende bemxrkninger til buddhistisk relativisme, Copenhagen, 1936.

155 For some remarks on this see the discussion of Nagarjuna's philosophical system in the text below. Here much remains for 'higher criticism'.

156 See RA 1, 61. For an extensive critique of these schools one has to turn to the writings of Aryadeva.

157 In the Vaidalyaprakarana (ed. Kajiyama, p. 148), Nagarjuna refers to the spokesmen of this school as the rigs pa phra ba'i phyogs su lhung ba. I think that they are identical with the *Naya-sauma known from Chinese sources; see Tucci (1929), p. xxviii; Ui (1917), p. 55, n. 3. (Surely the Chinese xiu mo corresponds to Tibetan phra ba, which is probably the Sanskrit suksma.)

158 RA III, 68 refers to Lokayata (or Lokayatika, Tibetan 'jig rten rgyang pan). They are frequently criticized in the Larikavatarasutra; see Suzuki's Index, p. 150. Their identity is not very clear.

159 Cf. CS III, 34 (with references in the accompanying note); also in Suzuki's Index, p. 45.

160 See VP (ed. Kajiyama), p. 155; RA I, 3-4; III, 30.

161 BV 77-78; YS 28.

162 In endorsing traditional Hindu learning at the level of samvrtisatya, Nagarjuna is in fact merely following an ideal generally advocated in Mahayana scriptures. Cf. the Buddhavatarimsakasutra, cited at SS 251b, and BS 79 (with references in the accompanying note).

163 This survey is an attempt to give the gist of the Tripitaka, and is above all based on the testimony of the Sutras. In the majority of cases I refer to the Pali Canon, as it is the most convenient to consult. Nagarjuna, of course, used a Sanskrit recension.

164 For the trividha prajna, see Digha III, p. 219; see also Vibhanga, p. 324; Dharmasarngraha § 110. See also PED, under panna ("intellect as conversant with general truths").

165 Afiguttara IV, p. 203; Udana, p. 56; Vinaya II, p. 239.

166 Cited from R. Gnoli, The Gilgit Manuscript of the Sahghabhedavastu, Rome, 1977, pp. 137-138. (This edition is in need of numerous corrections.)

167 Pek. ed. 5682, 289a - 289b (also Pek. ed. 5409, with minor variants).

168 Gnoli, op. cit., p. 128; cf. Traite, p. 35, n. 2. The two different canonical accounts of duhkhasamudaya are, in my view, not to be regarded as more or less inconsistent or incompatible. The former, or 'exoteric', is usually given to an audience unacquainted with the Buddha's Dharma; the latter, or 'esoteric', to monks well versed in the Dharma. Thus they are simply expressions of the Buddha's skillful means.

169 See references in May, op. cit., p. 251, n. 1, and the late E. Bernhard: "Zur Interpretation der Pratityasamutpada-Formel," WZKSO XII-XIII, pp. 53 - 63.

170 Gnoli, op. cit., p. 127. SL 109-111 is cited from the Pek. ed. 5682, 289a (also Pek. ed. 5409 with insignificant variants).

171 Cf. recently R.E.A. Johansson, The Psychology of Nirvana, New York, 1970; G.R. Welbon, The Buddhist Nirvana and its Western Interpreters, Chicago, 1968; J.W. Boyd: "The Theravada View of Samsara," in Buddhist Studies in Honour of Walpola Rahula, London, 1980, pp. 29-43. SL 105 is cited from the Pek. ed. 5682, 288b-289a (also Pek. ed. 5409 with slight variants).

172 Pek. ed. 5658, 133a-133b. Note that the Pali sabbatopaha (see PED, p. 448 and Majjhima I, p. 329) is rendered by Tibetan kun to bdag po. But -paha is surely -prabha, as often in Buddhist Hybrid Sanskrit. (Cf. also J. W. de Jong, Buddhist Studies, Berkeley, 1979, p. 49.)

173 For further references and a discussion of this passage see Hobogirin, under Chudo, especially p. 459. Also Dhammasangani, p. 16.

174 Cf. YS 1; MK XV, 10; RA I, 38; etc. See also the discussion on the fourteen avyakrtavastuni in Murti (1960), pp. 36-54. Also May, (1959) p. 277, n. 1015. In the final analysis they are based on the assumption of asti or nasti.

175 This is quite decisive. Nagarjuna is not a 'freethinker' but primarily a Buddhist patriarch with uncompromising faith in the Dharma. Cf. BS 61-62, 123-127.

176 Cf. BV 61-62; PK 5.

177 Prasannapada, p. 355; see also Subhasitasamgraha (ed. Bendall), p. 394; Dhammasangani, p. 220; Mahavyutpatti, § CCIX. The verses from the Suhrllekha are quoted from Pek. ed. 5682, 285b (also Pek. ed. 5409 without significant variants).

178 Frequently cited; here from Prasannapada, p. 41. On §unyata in the ancient Sutras see Traite, pp. 1079-1081; 2140-2144 (with references). In the Pali, Sarhyutta III, p. 142. Cf. above all the Aksayamatinirdesa, vol. Bu, fol. 125a6-126a6.

179 Very useful is H. Nakamura: "A Survey of Mahayana Buddhism with Bibliographical Notes. Part I: Mahayana Sutras," in Journal of Intercultural Studies III, pp. 60-145 [publisher's note: now reprinted in revised form in H. Nakamura, Indian Buddhism: A Survey with Bibliographical Notes, Osaka, 1980]. Speaking of Har Dayal, The Bodhisattva Doctrine in Buddhist Sanskrit Literature, Nakamura says: "Probably the best critical study of the textual evidence dealing with the career of the Bodhisattva." I agree.

180 It would, of course, be most interesting to ask: Is Nagarjuna a faithful exponent of the Mahayana? But this is impossible to answer at present.

181 I have done my best to locate these, but much remains to be done.

182 In this field we are indebted to the work of the late Edward Conze. See his useful bibliography in The Prajiiaparamita Literature, Tokyo, 1978. See also, L. Lancaster (ed.), Prajizdparamita and Related Systems: Studies in Honor of Edward Conze, Berkeley, 1977.

183 Y. Ejima, Chugan-shiso no tenkai, Bhavaviveka kenkyu, Tokyo, 1980, p. 495.

184 He quotes from these in the Sutrasamuccaya. Consult the list of sources given in the discussion of that text above: items 37, 48, and 64.

185 Conze, op. cit., p. 15 presents a summary: "The thousands of lines of the Prajnaparamita can be summed up in the following two sentences: 1) One should become a Bodhisattva (or Buddha-to-be); i.e., one who is content with nothing less than all-knowledge attained through the perfection of wisdom for the sake of all living beings. 2) There is no such thing as a Bodhisattva, or as all-knowledge, or as a 'being', or as the perfection of wisdom, or as an attainment. To accept both these contradictory facts is to be perfect." Cf. ibid. for "new ideas" in these Sutras (tathata, upavakau§alya, and punvaparinamana).

186 See text below and BS 24-27. Cf. Har Dayal, op. cit., pp. 1-29.

187 The eight Sravakabhumis are the same as the eight aryapudgalas. See Samvutta V, p. 202. For these stages and their relationship to the bhumis of the Mahayana, see the Surarngamasamadhisutra, pp. 246-251.

188 On ekayana, see Siddhi, p. 673 and p. 724 (The verses translated at this location are from Candrakirti's Trisaranasaptati, 45-47.) References in the Mahayanasamgraha, p. 63*; Vimalakirtinirdesa, p. 214, n. 144. Also F. Kotatsu:

"One Vehicle or Three," JIP III, pp. 79-166. On upeksa, see Aksavamatinirdesa, Bu, fol. 140b1-141b6.

189 Nagarjuna: fEgte og Uaegte. Copenhagen, 1978 (unpublished). It is superseded by the present work.

190 Namely, the Akutobhaya (Pek. ed. 5229), Buddhapalitavrtti (Pek. ed. 5242), Prajnapradipa (Pek. ed. 5253) by Bhavya, Prajnapradipatika (Pek. ed. 5259) by Avalokitavrata, and Prasannapada (ed. La Vallee Poussin) by Candrakirti. I have only resorted to the commentaries extant in Chinese (Taish(5 1564, 1567) occasionally, as they are seldom of much use from a philological point of view.

191 Sanskrit text in Mulamadhyamakakarikas (Madhyamikasutras de Nagarjuna avec la Prasannapadn Conmmentaire de Candrakirti, published by Louis de La Vallee Poussin, St. Petersburg, 1902-1913. There is a separate edition of Nagarjuna, Mulamadhyamakakarikalh by J.W. de Jong, Adyar, 1977. As the modern versions of the MK (by Inada and Streng) are most unreliable, one still has to consult the text as translated together with the Prasannapada by Stcherbatsky, Schayer, Lamotte, de Jong, and May. See de Jong, 111 XX, p. 25. A recent attempt by M. Sprung, Lucid Exposition of the Middle Way: The Essential Chapters from the Prasannapadn of Candrakirti, London, 1979, again suffers from the author's insufficient philological outfit.

192 I.e., colophons as well as the testimony of Indian commentators and Chinese and Tibetan "historians."

193 Buddhapalita is not included on this list, as he refers only to the Mulamadhyamakakarika (cf. my remarks in I11 XXIII, p. 154). I have consulted all the extant works of Candrakirti (for a brief account of which see Acta Orientalia XL, pp. 87-92) and Bhavya (see WZKS XXVI [19821). Among the many works of Santaraksita and his pupil Kamala§ila, the former's Madhyamakalarnkaravrtti and Tattvasiddhi and the latter's Madhyamakalarihkarapanjika, Madhyamakaloka, and Bhavanakrama I and III have proved most helpful. True, we cannot prove that these authorities possessed any objective means of deciding what Nagarjuna wrote and what he did not write. However, we do know that all of them were very learned and meticulous in dealing with their texts, and that even a slight misquotation or the like on their part would be certain to expose them to the censure of lurking svayuthyas. On the other hand, I have never accepted the testimony of other (usually later) authors unless its credibility can be established independently.

194 Cf. May, Chitgnn, p. 482.

195 Pek. ed. 5238. This is a small but very readable prakarana d :mon- strating

pudgaladharmanairatmya. It betrays itself by quoting (without attribution of a source) Catuhsataka XIII, 2; BV 18; MK V, 6; PK 7; Bhavasamkranti W. An Abodhabodhaka ascribed to Advayavajra (Pek. ed. 3145) is another recension of the very same text.

196 As pointed out by G. Tucci, Opera Minora I, p. 214, a quotation from Maitreya occurs in this tika. I find it quite likely that the author of this work is identical with the author of the Pancakrama (ed. La Vallee Poussin, Gand, 1896), a work which is already cited in the Madhyamakaratnapradipa, composed ca. 570 A.D. (see WZKS XXVI [1982]). As a mere working hypothesis I would at present suggest that this 'Nagarjuna II'; i.e., the tantrika or siddha, flourished ca. 400 A.D. He may also have been responsible for numerous sadhanas and other more or less tantric works transmitted under the name of Nagarjuna (see e.g. B. Bhattacharya, Sddhanamala I - II, Baroda, 1968). As a discussion of this complex question has no direct bearing on the 'real' Nagarjuna, it must await further research.

197 Usually referred to as the Dvada§anikaya§astra, Dvada§amukha§astra, or Dvada§advara§astra (Taisho 1568), but there is seldom any reason to attach much weight to the Chinese lun in titles, etc. For some observations on the text see May, Chugan, pp. 488-489; Robinson (1967), p. 32. Cf. also sTong pa nyid kyi sgo bcu gnyis pa, no. 595 in the lDan-dkar-ma Catalogue. While there can be no doubt that (nearly) all the verses were originally composed by Nagarjuna (MK and SS) there are in my opinion good reasons for maintaining that the author of the commentary (most probably identical with the compiler of the verses) is not Nagarjuna but rather *Pirngala. [See Orientalische Literaturzeitung (1985), pp. 409-413.

198 See III XXIII, p. 182, n. 94.

199 Edited and translated by La Vallee Poussin, MCB II, pp. 147-161. First of all the doctrine of svabhavatraya (already attested in the Lankavatara) is refuted by Nagarjuna at BV 28. Moreover, the existence of paratantrasvabhava endorsed in the Svabhavatrayaprave§asiddhi (also called the Trisvabhavanirde§a) is repeatedly refuted by Bhavya, Candrakirti, and by others, who never quote this work, which is sometimes and perhaps correctly ascribed to Vasubandhu.

200 The Sanskrit text was edited and translated by G. Tucci, Minor Buddhist Texts, Part I, pp. 195-207. Further references in Nakamura (1977), p. 83, n. 38. I have come across quotations from this work that are ascribed to Nagarjuna in the Caryamelayanapradipa (Pek. ed. 2668, 95a) and in the Tattvasarasarhgraha (Pek. ed. 4534, 92a, 100a). Ati§a also ascribes this work to Nagarjuna in the Bodhimargadipapanjika (Pek. ed. 2668, 95a), but Bhavya, etc. never quote it. Still, it does show great similarity to the Yuktisastika, Ratnavali, and Bodhicittavivarana as far as style and doctrine are concerned,

so it may be authentic. Here are some emendations to Tucci's edition made in light of the Tibetan and Chinese translations: 3a, read paravaram ivotpannah; cf. CS III, 11 (note that Tibetan wrongly has tshul bzhin for tshu bzhin). 6a, Tucci has sadgatir ya§ ca samsarah svarga§, which is impossible; read with the Tibetan and Chinese sadgataya§ ca sarnsare svarge. 6d, Tucci has jaravyadhir apiyatam, with the note that the manuscript has °rapibhyatam or rapityatam; however, as the Tibetan and Chinese show, this is not to be counted as 6d but as 7b-due to haplography (originally 6c and 7a must have ended with duhkham) the scribe left out two padas. In 7b we find . . . mi rtag nyid, so Tucci's manuscript apparently has anityatam. 'Ila', read bhavato. '12b', Tucci reads karunadhiramanasah, but the Tibetan has snying rje'i dbang gyur, a common idea (cf. CS I, 1; II, 1, etc.), so read karunadhinamanasah (Tucci probably misread the manuscript). '14', read of course tattvartha°, following the Tibetan and Chinese. '15a, Tucci reads tena ("therefore"), but with the Tibetan de dag read to na; cf. YS 5. '17a', read mayavi, and in '18b' perhaps mavakarasamutthitam; cf. Caryamelayanapradipa, loc. cit.: sgyu ma'i rnam par yang dag 'byung.

201 A brief but interesting ritual text (Pek. ed. 5361, 5405-the two are nearly identical). It prescribes a sevenfold rite for a Bodhisattva (cf. Upalipariprccha, p. 98, n. 7; BS 48 with references in the notes): vandana, papadesana, punvanumodana, §aranagamana, atmatyaga, bodhicittotpada, and parinamana. The final paragraph is noteworthy as it alludes to the same agama as the prose introduction to the Bodhicittavivarana. Moreover, it ends with three pranidhanas, the first of which is identical to RA V, 83, while the second recalls RA V, 80. A Danish translation of this text can be found in C. Lindtner, et. al., Buddhismern, Copenhagen, 1982, pp. 102-105.

202 Only extant in Tibetan (Pek. ed. 2026) in fourteen stanzas. Clearly a Madhyamaka text (speaks of punyajnanasarhbhara, upayakausalya, etc.), relating the Twelve Acts of the Buddha; cf. BV 91-92; CS II, 23. Perhaps the same author as the Astamahasthanacaityastotra, see H. Nakamura, Indianisme et bouddhisme, Louvain-la-Neuve, 1980, pp. 259-265.

203 The edition by N.A. Sastri, while useful, remains far from definitive. The transmission of this text is more complex than that of any other work ascribed to Nagarjuna. Apart from the versions published by Sastri one must consult the Bhavasamcara ascribed to Nagarjuna and the Nirvikalpaprakarana ascribed to Aryadeva, both of which contain many similar or identical verses. Verse '6' is attributed to Nagarjuna in Bhavva's Madhvamakaratnapradipa 352a. Incidentally, the same verse is discussed in Williams, JIP VIII, p. 27._In Sanskrit f have come across a quotation (no source given) in the Adikarmapradipa (ed. La Vallee Poussin), p. 196: danasilaksamaviryadhyanadin sevayet sada I acirenaiva kalena prapyate bodhir uttama II; cf. RA II, 25; IV, 80, 98-99.

204 Known from a quotation in Dharmendra's Tattvasarasarngraha, Pek. ed. 4534, 102b: bsam byed bsam gtan bsam bva dag I I spangs pa bden pa mthong ba yin I I 'di kun rtog pa tsam nvid do I I gang gis rtogs pa de grol 'gyur II. Atisa ascribes this verse to Nagarjuna in the Bodhimargadipapanjika, Pek. ed. 5344, 329b: kun to rtog pas ma btags shing I I yid ni rab to mi gnas la I I dran med yid la byed pa med I I dmigs med de la phyag 'tshal to II The three verses found in the Pancakrama (ed. La Vallee Poussin), p. 36, ending in niralamba namo 'stu te, may be from the same source (note that the previous verses are extracted from CS II, 1819).

205 Only in Tibetan (Pek. ed. 5466 and 5485). Seventy verses, originally probably anustubh. 47d is missing in the Pek. ed. This is simply a faithful versification of the Salistambasutra, one of Nagarjuna's basic agamas; cf. svavrtti to VV 54; May (1959), p. 267, n. 967. According to Ratnapradipa 342a, Nagarjuna is the author of a Sa lu Ijang pa'i mdo'i grel pa (*Salistambhasutravrtti); possibly this refers to these karikas. In any case, it is hardly likely to refer to the Salistambhasutratika, also attributed to Nagarjuna, as this must be a rather late work, inasmuch as it deals with the four anubandhas, not attested in early Madhyamaka.

206 Only in Tibetan (Pek. ed. 2020). A Sanskrit reconstruction was presented by Patel, IHQ VIII, pp. 689-705. Apart from Catuhstava I and III, the most philosophical of all the hymns attributed to Nagarjuna. I have not seen any quotations from this hymn, which is quite possibly authentic.

207 Only in Tibetan (Pek. ed. 5661). A collection of thirteen verses in various meters forming a sermon on one of the distinctive paramitas of an upasaka often praised by Nagarjuna (BS, SL, RA , SS, passim). It belongs to the same genre as several other products of the early Madhyamaka school; e.g., Matrceta's Caturviparyayakatha. No quotations are known to me. Cf. also Traite, p. 650-769. The Svapnacintamaniparikatha, in thirty-two verses, also belongs to this group of dubious texts.

208 The Tibetan version was edited with a French translation by La Vallee Poussin in Le Museon, N.S. XIV, pp. 14-16. I have found v. 3 in the Adikarmapradipa, p. 200: cittena labhyate bodhi§ cittena gatipancakam I na hi cittad rte kith cil laksanath sukhaduhkhayoh II (Tibetan rim thob must be corrupt.)

209 Only in Tibetan (Pek. ed. 5629). Fifty karikas based on the Vinayavibhariga on the Bhiksupratimoksasutras of the Mulasarvastivadins. Recalling how influential the Vinaya of this school must have been in the early centuries A.D. (cf. Traite III, p. xviii) in the Madhyamaka milieu, it is not at all unlikely that Nagarjuna should have compiled a summa of monastic rules. It would tally excellently with RA V, 1, 34, and also be consistent with the samuccaya genre, a favorite of Nagarjuna's. There is a possible allusion to this work in

Ratnapradipa 350a, which speaks of the §iksas . . . slob dpon klu sgrub kyi zhal snga nas ji Itar bkod pa pa rnams ....

210 Only in Chinese (Taisho 1521); cf. Vimalakirtinirde§a, p. 76; Ramanan (1966), p. 340, n. 61; Nakamura (1977), p. 82; Traite III, p. xliv (with references). Like the *Mahaprajnaparamitopadega, this commentary is apparently unknown to the Indo-Tibetan tradition, but there are in my opinion several reasons to consider it authentic: the very early Chinese evidence, quotations from the *Bodhisarimbhara[ka], the correspondence between the Amitabha doctrine set forth here and that in SL 121 (cf. RA III, 99), and the fact that the Da§abhumikasutra is known to have been used by Nagarjuna elsewhere (PK; RA V, 41-60; SS 249b). All this certainly deserves a discussion more thorough than I am prepared to undertake at present. Cf. J. Eracle, Le Chapitre de Nagarjuna sur la Pratique Facile, suivi du Sutra qui lone le Terre de Purete, Brussels, 1981 (not seen).

211 Only known to me from a quotation in Prajnapradipa 114b: 'di ni yod nyid 'gog pa ste I I med nyid yongs su 'dzin pa min I I nag po min zhes smras pa na I I dkar po yin zhes ma brjod bzhin I. According to Avalokitavrata (op. cit., Zha, fol. 96a), its source is Nagarjuna's 'Jig rten brtag pa zhes.bva ba'i gtan (read: bstan) bcos, *Lokapariksa. To paraphrase, astitvapratisedha does not necessarily imply nastitvaparigraha. Thus, one can deny that something is black without necessarily affirming that it is white. In other words (see Avalokitavrata, loc. cit.), a Madhyamika is allowed to express paramarthatah a prasajyapratisedha of astitva, without advocating nastitva by way of a paryudasa. Other verses attributed to Nagarjuna also occur; e.g. Ekasmrtyupade§a (Pek. ed. 5389, 26a), Madhyamakalamkaravrtti (Pek. ed. 5285, 72b = Pek. ed. 5274, 383a), Caryamelayanapradipa (Pek. ed. 2668, 95a). These are only a few of the most interesting verses that I have failed to identify in the extant works.

212 A summary of therapeutic formulas (yoga) composed in various meters and closely following the classical doctrine of medicine (astariga). Recently two useful editions (including the Tibetan) have appeared: B. Dash, Tibetan Medicine with special reference to Yoga Sataka, Dharamsala, 1976; and J. Filliozat, Yogasataka: Texte medical attribue a Nagarjuna, Pondicherry, 1979. (Note that there are two manuscripts in The Royal Library, Copenhagen, not collated: Rask and Tuxen collections.) The Yogasataka is commonly but not exclusively ascribed to Nagarjuna. See Filliozat, op. cit., pp. iv-xix, where the question of authenticity is discussed. Here I call attention to three pieces of evidence in favor of authenticity: a) RA III, 46, speaking of triphala, trikatuka, ghrta, madhu, anjana, etc. has the following: 'bras bu gsum clang tsha ba gsum I I mar clang sbrang rtsi mig sman clang I I dug sel chu rar bzhag bgyi zhing I I grub pa'i sman clang sngags kyang bgyi II. b) BS 79 and SS 251b recommend that a Bodhisattva cultivate vidyasthana, etc., which include cikitsa. c) The Ratnapradipa (337b) reports that Nagarjuna mastered gso-ba

(cikitsa). For other medical texts, see Dash (1976), pp. 9-17.

213 The Tibetan version (260 verses, in various meters) was edited and translated by W.L. Campbell, The Tree of Wisdom, Calcutta, 1919. Another translation (255 verses) appears in Elegant Sayings, Emeryville, CA, 1977. See also M. Hahn, Hundert Strophen von der Lebensklugheit: Nagarjuna's Prajnasataka, Bonn, 1990; rev. by C. Lindtner in ALB LVI (1992), pp. 200-207. Verses 76,108, and 196 recall RA 11,41; IV, 49, 8. Atisa's Satyadvayavatara 25 is nearly identical with 140. Discussed in S.K. Pathak, The Indian Nitisastras in Tibet, Delhi, 1974.

214 Contrary to what one might expect, this is not an alchemic tract but rather a 'biochemical' one. See N.E. Muthuswami (ed.), Rasavaisesika- sutrmn Narasitnhakrtabhasyopetam, Trivandrum, 1976. Filliozat (1979), pp. x-xiii has discussed the question of authenticity.

215 Only in Tibetan (Pek. ed. 5304), in 55 anustubh. The most salient feature of this text, which advocates full-fledged mayavada, is that a large number of its stanzas also occur in the Lankavatarasutra (e.g. 1-4 -- X, 7-10; 53-55 -- X, 255-257), with a number of interesting variants. The third verse is quoted in the Tattvasarasamgraha 102b as being from Nagarjuna's *Niralambastava (see n. 204), while the fourth also occurs as Madhvamakabhavasamkranti '15'. This text certainly deserves separate treatment, preferably together with the many other (if not always unambiguous) points of agreement between early Madhyamaka and the Lankavatarasutra.

216 Only in Tibetan and Chinese. See Encyclopedia of Buddhism I, p. 360; V.V. Gokhale, Aksaragatakam. The Hundred Letters, Heidelberg, 1930. The Chinese (Taisho 1572) attributes it to Aryadeva, the Tibetan (Pek. ed. 5234 [sutra] and 5235 [vrtti]) and Ati§a (Bodhimargadipapanjika 324a) to Nagarjuna. If the sutras and the vrtti have the same author, as is most likely the case, and if the quotation of Samkhyakarika 9 in the vrtti (see W. Liebenthal, Satkorya in der Darstellung seiner huddhistischen Ge, finer, Stuttgart-Berlin, 1933, p. 25) is not simply a late interpolation, then the text cannot possibly have been composed by either Nagarjuna or Aryadeva. Liebenthal instead suggests 'Vasu', perhaps correctly. See also Robinson Studier V.

217 See Nakamura (1977), p. 78 and May (1979), p. 481. May summarizes some of the arguments against the authenticity of the Akutobhaya. In my opinion the same Sanskrit original must be supposed to lie behind both the Tibetan version (Pek. ed. 5229) and the Chinese (Taisho 1564). The latter is quite free in its rendering of the verses as well as commentary. In spite of the fact that there is a good Indian tradition in support of Nagarjuna as the author of the Akutobhaya (see III XXIII, p. 212, n. 18; WZKSO VII, p. 37; Bodhimargadipapanjika 324b; Akutobhaya 114a), I consider it spurious, not

just because its prose compares rather poorly with that of the svavrttis to VP, SS,and VV, but especially because Aryadeva's Catuhsataka VII, 9 is quoted ad MK XXVII, 24, in the Tibetan version as well as the Chinese (so correct Robinson's remark that XXVII, 25 has "no counterpart in the Sanskrit:" It must have had, not in the root text, but in the vrtti quoting the Catuhsataka). At present we must accept the obscure *Pingala as author of the commentary. Cf. May (1979), p. 481. He was certainly not Aryadeva. [See C.W. Huntington Jr., The Akutobhaya and Early Indian Madhyamaka. Unpublished Ph.D. Diss., U. of Michigan, 1986.

218 Pek. ed. 2023. Another recension of the Paramarthastava (CS IV).

219 Four verses in the sragadhara meter. See A. von Stael Holstein, "Bemerkungen zum Trikayastava," Bulletin de l'Academie des sciences de St. Petersbourg XI, pp. 837-835; G.N. Roerich, The Blue Annals, Calcutta, 1949, pp. 1-2; D.S. Ruegg (1969), p. 49. Ascribed to Nagarjuna in Jnanasrimitra's Sakarasiddhisastra, p. 503, but the trikaya doctrine is hardly compatible with the kayadvaya of YS 60 and RA III, 10, 12. Moreover, the style is very loose, rather unlike Nagarjuna. There are several extracts in JRAS (1906), pp. 943-977.

220 I have edited and translated this hymn in Acta Orientalia XL, pp. 146-155. It has nothing to do with Nagarjuna. (Corrigenda: 4c: y5s°; 6a: °rudha; 15a: °raja. Professor de Jong kindly makes the following suggestions: 1a: read d5ridrya°?; 2b: is an5tha° an old corruption for ananta°?; 4: cf. Dharmasamuccaya XIII, 13; 13c: seems corrupt-read rajaharh me tada manas?)

221 Only in Tibetan (Pek. ed. 2021). Eight verses, too poor to be genuine.

222 Only in Tibetan (Pek. ed. 2027). Also eight poor verses.

223 Cf. Murti (1960), p. 91, n. 5. Though certainly a Mahayana text, there is nothing particularly Nagarjunian about it.

224 Pek. ed. 5602. Discussed and reconstructed into Sanskrit by S.K. Pathak, IHQ XXXIII, pp. 246-249. Cf. the note to vv. 59-63 of the Bodhicittavivarana.

225 A literal version of the Chinese (Taisho 1573) is found in L. de La Vallee Poussin, Catalogue of the Tibetan Manuscripts from Tun-huang in the India Office Library, London, 1962, no. 595; rang gi ngo bo nyid myi rtag I I de bzhin ngo bo ngo bo myed I I rang bzhin ngo bo nyid myed pas I I de phyir stong dang myi rtag gsungs II

226 Also called Visnor ekakartrtvanirakaranam. Discussed and translated by G. Chemparathy, "Two early Buddhist refutations of the existence of I§vara as the creator of the universe," WZKSO XII-XIII, pp. 85-100 (with references). Text and translation also in H.C. Gupta (tr.), Papers of Th. Stclierbatsky, Calcutta,

1969, pp. 3-16.

227 Nine verses in Tibetan (Pek. ed. 2017) and Sanskrit (vasantatilaka) edited by S. Levi and ascribed to A§vaghosa in "Autour d'A§vaghosa," lA CCXV, pp. 264-266. According to the Tibetan colophon (which ascribes the text to Nagarjuna), it is a bsdus pa of a part of the Bodhisattvapitaka called tshwa chu klung. The style of this nice little hymn recalls Matrceta more than anyone else.

228 A Chinese version (Taisho 1632) was 'retranslated' into Sanskrit by G. Tucci, Pre-Dinnaga Buddhist texts . . . , Baroda, 1929. Its authenticity was impeached by H. Ui; cf. Nakamura (1977), p. 85. At least two circumstances render it dubious to my mind. First, it appears unlikely that Nagarjuna, whose predilection for arguing merely by way of prasanga is well known, should recommend conventional rules of debate in order to vindicate the Dharma. Again, why does the *Upayalu-daya never figure in the subsequent Svatantrika- Prasangika controversy, where its tenets would certainly have entitled it to play a central role? If, on the other hand, we assume that it fell into oblivion at an early date, it is quite possible that Nagarjuna composed it "from a desire to defend the Saddharma" (loc. cit., 23b19-20); i.e., on the samvrti level (see ibid., 25a4 ff., where a satyadvaya theory is implicit). Moreover, we find here the same disdainful attitude toward vada usually motivated by various klesas (ibid., 23b6 ff. Here the purva aksa is of course rhetorical.) [See now Y. Kajiyama in Studies in the Buddhist Epistemological Tradition, Vienna 1991, pp. 107-117.1

229 See the arguments advanced by Ramanan (1966), p. 34.

230 Extant in Tibetan (101 verses; Pek. ed. 2010) and also in Chinese (87 verses; Taisho 1675). They are not different works (as Nakamura, op. cit., p. 84 apparently thinks), the Chinese being merely a free version. Discussed and paraphrased by D.S. Ruegg, "Le Dharmadhatustava de Nagarjuna," Etudes Tibetaines dediees a la Memoire de Marcelle Lalou, Paris, 1971, pp. 448-471. It is attributed to Nagarjuna by Bhavya, quoting vv. 91-96 and 101 (op. cit., 358a and 361a). It must also be noted that several Sutras asserting the existence of dharmadhatu or tathagatagarbha as nitya, dhruva, §iva, and §a§vata (cf. CS II, 22) are also known from quotations in Nagarjuna's Sutrasamuccava. In this stava (or stotra) we also find a prima facie 'positive ontology': dharmadhatu is niyatasthana (1), samsarahetu (2), anutpanna, aniruddha (8), prabhasvara, vi§uddha (9), sara (15), bija (17), anatman (24, here 'without gender'), dhruva (35), etc. It is not merely §unya (22). It would be a glaring inconsistency for the author of the MK, SS, VV to express himself thus paramarthatah. On the other hand, we cannot wholly exclude the possibility that Nagarjuna wrote this hymn samvrtitah, or neyartha (cf. CS 111, 57), with the motive sattva-vataratah (cf. CS II, 21-22). [The Sanskrit text from Tibet has yet to be edited.]

231 See most recently P. Kumar (ed.), Nagarjuna's Yogaratnamala, Delhi, 1980. It

is a verse collection dealing with matters such as va§ikarana, vidvesakarana, uccatana, pi§acikarana, ave§avidhana, vandhyaputrajanma, dipena kanikarana and similar whimsical - not to say criminal - devices that in Nagarjuna's opinion would certainly secure their author a place of honor in Avici Hell. Worthy of a more serious interest are the extracts from Rasaratnakara, edited by P.C. Ray, A History of Hindu Chemistry, Calcutta, 1909, vol. II, pp. *3-*17. The author of this work is an alchemist with a high opinion of his sacred vocation (III, 4): prajnaparamita nisithasamaye svapne prasadikrtam I namna tiksnamukhatn rasendram amalarit nagarjunaproditam II. Perhaps this line, which apparently does not belong to the Rasaratnakara but rather to the Kaksaputa (sometime ascribed to Nagarjuna; cf. Tucci, op. cit., p. 214) reveals the true identity of this unknown namesake: srisailaparvatasthayi siddho nagarjuno mahan I sarvosattvopakari ca sarvabhagyasamanvitah II (ibid., p. *12). On the Rasaratnakara compare also M. Eliade, Yoga: Unsterblichkeit and Freiheit, Frankfurt, 1977, p. 430 [publisher's note: in English, Yoga: Immortality and Freedom]; Traite, p. 383.

The remaining works ascribed to Nagarjuna are mainly sadhanas and the like, or other texts the form or content of which, at least from a first perusal, appear to me too insipid and unworthy of the author of the thirteen works I consider established as genuine.

232 Thus the Mulamadhyamakakarika and Sunyatasaptati cannot be read without a basic knowledge of the Abhidharma. Verses such as RA III, 35; BS 62, 97, 119, 147; SL 27, 53, etc. presuppose the reader's acquaintance with some of the Sutras. RA V, 34 and SL 53 refer to Vinaya rules.

233 On bodhicitta, see Har Dayal (1932), pp. 50-79; BV, passim; RA II, 74-75; Siddhi, p. 727; A. Bareau in Die Religionen Indiens, Stuttgart, 1964, p. 147 (with references at p. 146, n. 3).

234 RA V, 65. See also the note on BS 48. Recently B.C. Beresford has translated the Triskandhakasutra (cf. Upalipariprccha, p. 107, n. 4) in his Mahayana Purification: The Confession Sutra and the practice of Vajrasattva, Dharamsala, 1978. In addition, this book includes some excerpts from the Bodhyapattidesanavrtti (Pek. ed. 5506), ascribed to Nagarjuna. Even if the authorship of this very interesting commentary remains questionable, there can be no doubt that it originated in the 'circle' of early Madhyamaka. It is closely related to Matrceta's Sugatapancatririnsatstotra and other early texts on bodhisattvavidhi; for example, the Bodhyakarapranidhana (Pek. ed. 5930), also ascribed to Nagarjuna. It would certainly prove a rewarding task to deal with all these early ritual texts collectively.

235 RA III 12-13. On the mahapurusalaksana see RA II, 76-96; Traite, pp. 271-281 (with references). For the anuvyanjanas, see the list in the Mahayanasariigraha, pp. 56*-58* and the references ibid., p. 54*; Konow

(1941), pp. 57-81.

236 On the paramitas, see Har Dayal, op. cit., pp. 165-269; Traite, pp. 6501113; Siddhi, pp. 620-638.

237 Pek. ed. 5658, 149a-149b; cf. the quotation in the Tarkajvala referred to above, n. 138.

238 Commentary to BV 96 (Pek. ed. 2694, 480b).

239 On the ten bhumis see, above all, Har Dayal, op. cit., pp. 270-291; Siddhi, pp. 721-742; Traite, pp. 2372-2445; Surarimgamasamadhisutra, pp. 155-158.

240 On the relationship between prajna and the other paramitas, see Murti (1960), p. 267 and pp. 209-227; Traite, pp. 2365-2371.

241 See n. 164 above; Vimalakirtinirdesa, pp. 420-425; Bhavanakrama I (ed. Tucci), pp. 198-205; Pancaskandhaprakarana (my ed.), pp. 16-27; Ratnapradipa VII.

242 As Aryadeva puts it (Catuh§ataka VIII, 5): bhavah samdehamatrena jayate jarjarikrtah ("... a bit of critical sense ..."). I cannot refrain from giving Dharmakirti's celebrated verse to the same effect (Pramanavarttika II, 209): yatha yathartha§ cintyante vi§iryante tatha tatha. (To the references given in the edition by Miyasaka may be added in addition: Madhyamakalamkaravrtti, Pek. ed. 5285, 65b; Syadvadamanjari [ed. Dhruva], p. 117; Siddhivini§cayatika [ed. Jain], p. 92; Nyayavataravivrtti [ed. Upadhye], p. 31 [printed as prose].)

243 Cf. on jfiana in Nagarjuna: samyagjnana (YS 10; RA II, 22); jnanacaksus (YS 54; CS I, 1); viviktajnana (CS I, 1; asamajnana (CS III, 1); tattvajnana (CS III, 19, 47); sunyatajnana (BV 90). See also MK XXVI, 11; XVIII, 12; BS 46. For (a-)parijnana, YS 4, 6, 47, 48; RA 1, 28, 39; II, 22, etc. See Hobogirin, under Chie.

244 Traite, pp. 1743-1755; Hobogirin, under Byodo (samata); Vimalakirtinirde§a, passim; RA I, 74; II, 6, 8.

245 On prapanca see May (1959), p. 175, n. 562; also L. Schmithausen, Der Nirvana-Abschnitt in der Viniscayasamgrahani der Yogacarabhumih, Vienna, 1969, pp. 137-142.

246 This ambiguity is decisive in key words such as artha, ('object' or 'meaning'), upalabdhi ('exist' or 'perceive'), prapanca ('the universe' or 'language'), satya ('reality' or 'truth'), sad ('real' or 'good'), sathbhava ('occurence', 'possibility')-to mention only a few at random. I think that in a certain sense La Vallee Poussin was quite right when he claimed: "Indians do not make a clear distinction between facts and ideas, between ideas and words; they never clearly recognized the principle of contradiction." (quoted in de Jong's review

in JIP I, p. 401). On the other hand this need not always be a drawback! Cf. also the most interesting book by the late R.E.A. Johansson, The Dynamic Psychology of Early Buddhism, London, 1979.

247 On pari-, vi- and sarim-kalpayati, etc. see May, op. cit., p. 64, n. 64.

248 This list is culled from MK and SS, passim, and from the 'table of categories' given at RA 1, 91-92.

249 Cf. MK II, 21 (quoted in text below); also Catuhsataka XIV, 19: tasya tasyaikata nasti yo yo bhavah pan-ksyate I na santi tenaneke 'pi yenaiko 'pi na vidyate II (often cited in later literature). Similarly Pramanavarttika II, 360: bhava yena nirupyante tadruparim nasti tattvatah I yasmad ekam anekam va rupam tesam na vidyate II. Ejima (1980), p. 254.

250 See the exhortations occuring at intervals in MK (but not in any of the author's other works!): III, 8; IV, 7; VIII, 13; X, 15 and XIX, 4 (note that the verses in Prasannapada, p. 384 already appear in Prajnapradipa ad loc.!).

251 On the interpretation of svabhava, see May, op. cit., p. 124, n. 328; de Jong, JIP II, p. 2-3. Cf. also Steinkellner, WZKSO XV, pp. 179-211.

252 See, for example, Vimalakirtinirdesa, pp. 39-51.

253 They have been discussed by Ati§a in his Panjika to the Bodhipathapradipa, 189-208 and translated in my "Ati§a's Introduction to the two Truths, and its sources," in JIP IX, pp. 206-212. The nomenclature is probably originally Bhavya's.

254 See also the ref. in CPD, under apara(p)paccaya. The Chinese version of aparapratyaya in MK XVIII, 9 is quite explicit: zi zhi, 'personally known'.

255 For prasar►ga, see Murti, op.cit., pp. 131 ff.; Ramanan (1966), p. 152.

256 All this is discussed at length in the Vigrahavyavartani.

257 Cf. e.g. K.V. Abhyankar and J.M. Shukla, A Dictionary of Sanskrit Grammar, Baroda, 1977, pp. 244, 373. In Madhyamaka, as known, the Svatantrikas argued paramarthatah by way of prasajyapratisedha; cf. especially Ejima, op. cit., pp. 113-25; Y. Kajiyama, An Introduction to Buddhist Philosophy, Kyoto, 1966, n. 62. Nagarjuna never uses these terms but may have known them; cf. the fragment from *Lokapariksa above, n. 211, and Tarkajvala 213a.

258 BS 28-30, 47; Suramgamasamadhisutra, p. 160, n. 119 (anutpattikadharma-ksanti is obtained at the eighth bhumi [acala]).

259 SL 8, etc.

260 On this subject see my article, mentioned at n. 253, which gives some of the most interesting Indian sources.

261 Madhyamakavatara VI, 80 (some references in Acta Orientalia XL, p. 89, n. 12).

262 Pek. ed. 5229, 102b.

263 Madhyamakahrdayakarika III, 12; see Ejima's ed., p. 271; see also my edition of Ati§a's Satyadvayavatara, 20 (in the article cited at n. 253).

264 MK XXVI, 11; XI, I : Being based on avidya, samsara has no beginning (anavaragro hi ...), but the attainment of jnana brings it to an end.

265 Due to considerations of space I must abstain from drawing parallels to cognate Indian dar§anas or to Western philosophers. See, however, Conze's "Buddhist Philosophy and its European Parallels" and "Spurious Parallels to Buddhist Philosophy," PEW XIII, pp. 9-23, 105-115 (both reprinted in his Thirty Years of Buddhist Studies. Oxford, 1968). More recently, N. Katz (ed.), Buddhist and Western Philosophy, New Delhi, 1981 (not seen).

266 Bibliographies of Aryadeva appear in Traite III, pp. 1370-1375, and most recently J. May, "Aryadeva et Candrakirti sur la permanence," in Indianisme et boudhisme. Melanges offerts a Mgr. Etienne Lamotte, Louvain-la-Neuve, 1980, pp. 215-232. For three new fragments see my note 22 in III XXIII, p. 178. There are three more verses in Santaraksita's Madhyamakalamkaravrtti, Pek. ed. 5285, 61a. Aryadeva's Catuh§ataka has now been edited by Karen Lang in Indiske Studier VII, Copenhagen 1986.

267 For the titles of the individual chapters see V. Bhattacharya, The Catuhsataka of Aryadeva, Calcutta, 1931, pp. xx-xxi. On the four viparyasas cf. SL 55, with references in the notes.

268 Catuh§ataka XI, 18, quoted in the Dvada§ararh Nayacakram (ed. Jambuvijayaji), p. 73; Anekantajayapataka (ed. Kapadia) I, p. 233; 11, p. 202. Hastavalaprakarana 1 (if authentic) is cited at Dvadasaram Nayacakram, p. 93.

269 Cited from A. Chakravarti, Sarnayasara of Sri Kundakunda, New Delhi, 1971, p. 17. (For Kundakunda's date, see E.H. Johnston, Early Safnkliya, p. 14.)

270 cf. e.g. La Vallee Poussin, MCB II, p. 35: "Le bon interprete de la pensee de Nagarjuna serait Gaudapada, le maitre de Samkara. . . . Arme des arguments et des expressions de Nagarjuna, faisant sien tout le nihilisme de Nagarjuna, Gaudapada introduisit dans larchaique Vedanta la doctrine de l'irrealite du contingent (mayavada), la doctrine rigoureuse de 1'unite et du caractere 'impensable' de l'Etre." More recently, see Murti (1980), pp. 109-117; F. Whaling: "Sankara and Buddhism," JIP VII, pp. 1-42; T. Vetter: "Die

Gaudapadiya-Karikas: Zur Entstehung and zur Bedeutung von (a)dvaita," WZKS XXII, pp. 95-131; also T. Vetter, Studien zur Lehre and Entwicklung Sahknras, Vienna, 1979, pp. 27-74; Tuxen (1936), pp. 22-24. This is not the place to discuss the decisive impact the satyadvaya-theory has exerted upon the §abdadvaitavada of Bhartrhari, though this fact and its far-reaching implications seem to have escaped the notice of the modern interpreters of the Vakyapad ya. [See my paper "Linking up Bhartrhari and the Bauddhas," in Etudes Asiatiques 47/1(1993),195-213.1

271 Pointed out by M. Walleser, Der altere Vedanta: Geschichte, Kritik and Wire, Heidelberg, 1910, p. 18; cf. V.V. Gokhale: "The Vedanta-Philosophy described by Bhavva in his Madhvamakahrdava," Ill II, p. 175.

272 Cf. Walleser, op.cit., p. 20. But Walleser's list is not complete, as Santaraksita also cites III, 31-32. His quotation of II, 31-32, 35 occurs in the Madhyamakalamkaravrtti, Pek. ed. 5285, 81b.

Abbreviations

BHS	Buddhist Hybrid Sanskrit
BHSD	Buddhist Hybrid Sanskrit Dictionary
BST	Buddhist Sanskrit Texts
CPD	Critical Pāli Dictionary
IBK	Indogaku Bukkyōgaku Kenkyū
IHQ	Indian Historical Quarterly
IIJ	Indo-Iranian Journal
JA	Journal Asiatique
JAOS	Journal of the American Oriental Society
JIES	Journal of Indo-European Studies
JIP	Journal of Indian Philosophy
MCB	Mélanges Chinoise et Bouddhique
NS	Nyāyasūtra
PED	Pāli English Dictionary
PEW	Philosophy East and West
Siddhi	Vijñāptimātratāsiddhi
TP	T'oung Pao
Traité	Mahāprajñāpāramitopadeśaśāstra
WZKS(O)	Wiener Zeitschrift für die Kunde des Süd- (und Ost)asiens

For a list of abbreviations for the principal works dealt with in this book, see page xix; for abbreviations for texts listed as citing the Catuhstava, see page 237.

Parallel Citations

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2021	1130	5232	3832	5409	4182
2023	1132	5238	3838	5428	5054
2026	1135	5242	3842	5466	3985
2027	1136	5253	3853	5470	1800
2658	1793	5254	3854	5485	3985
2664	1799	5256	3856	5506	4005
2665	1800	5259	3859	5512	4011
2666	1801	5265	3864	5552	4051
2668	1803	5266	3865	5602	4101
2694	1829	5268	3867	5629	4127
3145	2297	5269	3868	5658	4158
4531	3708	5274	3873	5659	4159
4532	3709	5277	3875A	5661	4161
4534	3711	5282	3880	5682	4182
5224	3824	5285	3885	5690	4190
5225	3825	5286	3886	5928	4388
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		5304	3908		

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This bibliography is selective. Usually it does not repeat a reference already given once or twice in full in the text. It lists some standard works which I have found indispensable for Madhyamaka and allied studies, as well as a few other books that I have consulted. Extensive bibliographical information is provided in the following works:

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Glossary

Sanskrit Terms and Lists

Alayavijnana in some Buddhist teachings, the fundamental consciousness, ground for all other forms of consciousness and for all experience; also referred to as the storehouse consciousness

Anantarya five wrongful misdeeds of the utmost gravity, which bear the immediate consequence of a rebirth in the hell realms

Arhat one who attains realization by breaking through the bondage of the emotional obscurations

Bhagavat an epithet for the Buddha or other advanced spiritual masters; sometimes translated as 'Lord' or 'Sir'

Bodhi enlightenment or awakening: the state of perfect realization attained by the Buddha (literally, one who has awakened)

Bodhicitta a mind dedicated to enlightenment, consisting in one aspect of the intention to liberate all beings and in the other of the direct realization of sunyata

Bodhisattva one who bases his practice on bodhicitta, generating the intention to lead all beings to enlightenment

Caitya a monument containing holy relics

Cakravartin a universal ruler; a king or emperor whose domain extends to the farthest known limits

Dharani literally, 'that which bears the meaning': a formula that contains the essence of an aspect of the teachings; meant to be memorized and recited

Dharma the teaching of the Buddha; also a term for truth or reality, or (lower case) for an element or phenomenon of experience

Dharmacakra literally, 'Wheel of the Dharma': An aspect of the teaching promulgated or 'set in motion' by the Buddha

Dhyana a general term for meditation

Eightfold Path right vision, right conception, right speech, right action, right

livelihood, right effort, right mindfulness, right samadhi

Four Applications of Mindfulness mindfulness of body, feeling, mind, and dharmas

Four Bases of Miraculous Power will, mind, effort, analysis

Four Restraints cutting off the non-virtuous and abandoning it; producing the virtuous and maintaining it

Five Powers faith, effort, mindfulness, samadhi, prajna

Five Strengths faith, effort, mindfulness, samadhi, prajna

Gandharvas beings that live in the desire realm in cloud-like cities

Jina literally, 'Conqueror: an epithet of the Buddha

Kaya literally, 'body' or 'embodiment': an aspect of the Buddha's manifestation to benefit all beings

Karma voluntary action, producing consequences that determine the conditions and circumstances of sentient beings

Klesa a form of obscuration based on emotion and ignorance: The three fundamental klesas are greed, hatred, and delusion

Mahayana the great vehicle of realization, followed by all Buddhas

Mara the lord of illusion, ruler of the desire realm, whom the Buddha defeated before attaining enlightenment

Mantra syllables and words whose sounds can communicate the nature of tantric deities, grant supernormal powers, or lead to purification or realization

Marga a path or method for achieving a goal

Muni an epithet of the Buddha, sometimes translated as Sage.

Naga a powerful, long-lived serpent-like being that inhabits bodies of water and often guards great treasure

Nirvana the extinction of samsara; the corresponding Tibetan means 'passing beyond misery'

Paramita an action or practice that leads beyond the limitations of conventional ways of being and toward enlightenment; sometimes translated as 'perfection'

Pitaka a collection of Buddhist teachings: the Tripitaka consists of Vinaya, Sutra, and Abhidharma

Prajnaparamita the teaching of complete omniscience; the heart of the Buddha's realization, known as the Mother of the Tathagatas.

Pratyekabuddha one who practices the Dharma without a teacher, investigating the laws of existence for himself

Samadhi meditative or concentrative absorption in which the ordinary workings of mind are transformed

Samsara ordinary reality; an endless cycle of frustration and suffering generated as the result of karma based on ignorance

Sastra a commentary on a root text or treatise that illuminates an aspect of the teaching

Seven Branches of Enlightenment mindfulness, investigation of truth, effort, joy, refinement, samadhi, equanimity

Six destinies rebirth in the realm of the gods, the jealous gods, human beings, animals, hungry ghosts, or creatures of the hell realms

Skandha one of the five 'aggregates' into which the Buddha divided the realm of human experience, which together encompass the whole range of existence

Sravaka one who practices on the basis of having heard the teachings, focusing on the reality of suffering inherent in samsara and the non-existence of an independent self

Sumeru the mountain said in Buddhist cosmology to be at the center of a world system: a world axis; also referred to as 'Meru'.

Sunya the quality of being 'empty'

Sunyata the 'emptiness' of all elements of existence: their conditioned nature and lack of own-being, so that nothing remains fixed, determined, or limited

Sutra a discourse of the Buddha; in some contexts, simply a short, aphoristic saying

Tathagata the perfectly realized being; an epithet for the Buddha meaning literally 'thus-come' or 'thus-gone'

Tirthika a follower of extreme views such as nihilism or eternalism that do not accord with the teachings of the Buddha and are not conducive to enlightenment

Tugita the most pleasing of all the heavens in the desire realm; the abode of the Buddha when he was a Bodhisattva, immediately before his final birth into the human realm

Up*ya 'skillful means' employed by Bodhisattvas and enlightened beings in order to lead other to liberation: a direct response perfectly suited to the circumstances, based on wisdom and compassion

Vajra the diamond scepter or thunderbolt, indestructible and dynamic in working toward enlightenment

Vasana a tendency, pervasive flavor, or habit pattern that colors experience and limits possibilities, arising on the basis of past conduct and thoughts

Vijnanavada a Buddhist philosophical school that made the path of consciousness fundamental to practice and realization

Yak" a being of the desire realm, usually benevolent, that inhabits trees and mountains

Yana a vehicle or path of realization

Yogacara a Buddhist philosophical school linked to mentalism and experiential realization

Sanskrit - Tibetan - English

KA

sarvajna

satnkalpa

parikalpita

saṁvṛti

alayavijnana

ksudh

pratyaya

kṣaṇika

pipasa

ayatana

utpada

anutpanna

Jana

janaka

anutpada

kun mkhyen

kun (tu) rtog

kun brtags

kun rdzobs

kun gzhi rnam shes

bkres pa

rkyen

skad cig

skom

skye mched

skye ba

skye ba med

skye bo

skyed pa

skyed med

omniscient

conception

imagined

convention

hunger

condition

instant

thirst

sense-fields

origination; birth;

arising

unborn; non-arising

people

creator

non-origination

KHA

dhatu

visesa

viśiṣṭa

akasa

pandita; vicaksana

cakra

khams

khyad pa

khyad 'phags

mkha'

mkhas pa

'khor lo

element

difference

excellent

space

learned person;

wise man

wheel

GA

anuttarapada

siddha

go 'phang bla med

grub pa

unsurpassed stage

proved

nagara

moksa

Baja

subha; kusala

bhikṣu

karyartham

niruddha

sadgati

jara

jinaputra

hetu

sarimtana

vyavaccheda

maya

mayapurusa

sabda

samaropa

bhavana;bhavana

nivrta

grong khyer

grol ba

glang po

dge ba

dge slong

dgos pa'i don

'gags pa

'gro drug srid pa

rga ba

rgyal ba'i sras

rgyu

rgyun

rgyun chad pa

sgyu ma

sgyu ma'i skyes bu

sgra

sgro 'dogs

bsgom pa

bsgribs

city

liberation

elephant

positive; good; merit

monk

practical purpose

destruction

six destinies

decay; grow old

sons of the Buddha

cause

continuity

disintegrated

illusion

phantom; apparition

sound

attribution

meditational

development

enveloped

NGA

niyata

svabhava

vastu

bhavatmaka

artha; bhava

samagri

bhavagraha

vasturupa

bhavagraha

abhava

pratyaksa

bheri

purva

nges par

ngo bo nyid

dngos

dngos bdag can

dngos po

dngos po thams cad

dngos po 'dzin pa

dngos po'i ngo bo

dngos po'i gdon

dngos med

mngon sum

rnga

sngon

necessarily

own-being

substance; thing

positivistic attitude

thing; entity; fact

totality

materialism

the mode of an entity

fever of positivism

non-being

evident

drum

first

CA

yugapat

itara

eka

akrtrima

cig car

cig shos

gcig

bcos ma yin

at once; simultaneous

contrary

one

absolute

CHA

am§a

vairagya

uccheda

ucchedavada

kadali

dharma

dharmin

samagri

vaidharmya

cha shas

chags bral ba

chad

chad pa

chu shing

chos

chos can

chos reams kun

chos mi mthun

part

indifference

destruction

advocate of annihilation

or nihilism

plantain (tree)

principle; phenomenon;

attribute

subject

totality

heterogeneity

JA

nasta; vina§a; bhanga

loka

lokanatha

abhidhana

abhidheya

'jig pa

'jig rten

'jig rten mgon po

brjod pa

brjod par bya ba

destroyed; destruction

world; worldly

protector of the world

designations; expression

expressible

NYA

§ravaka

dosa

kle§a

advaya

nyan thos

nyes pa

nyon mongs

gnyis med

faults

non-duality

sama

samata

durlabha

lokavyavahara

karuna

sara

lokavyavahara

mnyam pa

mnyam pa nyid

rnyed par dka'

snyad

snying rje

snying po

bsnyad

moderate

equality

rarely met with

convention

compassion

core; heart

convention

TA

samadhi

sada

nitya; §asvata

sa§vata

pratityasamutpada

dvadasanga

kalpana

bodhya

bodhaka

dṛṣṭi

apeksate

siinya

§unyatabhava

kalpana

pratityasamutpada

asraya

de§ana

ting (nge) 'dzin

rtag to

rtag pa

rtag pa nyid

rten cing ('brel bar)

'byung ba

rten 'byung yan lag

bcu gnyis

rtog pa

rtog bya

rtog byed

lta ba

ltos pa

stong pa

stong pa nyid kyi

rang bzhin

brtags

brten nas byung ba

brten pa

bstan pa

constantly

permanent; eternal

eternalism

dependent co-arising

twelve dependently

arising members

abstraction; notion

knowable

knower

dogma; view

dependent

empty

in essence empty

imagination

dependent co-origination

support

doctrine; teaching

THA

vyavahara

anta

khala

moksa

tha snyad

tha ma

tha shal

thar pa

conventional

last

base

liberation

krpatmaka

muni

munindra

viruddha

thugs rje'i bdag nyid

thub pa

thub dbang

'thad ma yin

compassionate

an epithet of the Buddha

inconsistent

DA

sraddha

sat

visa

pasu

kala

kalatraya

tattva(tah)

artha

neyartha

paramartha

arthasama

gandharva

prajnapti

vamsa

atman

atmasthana

mahatman

mahatman

atmagraha

nairatmya

nairatmyarupa

ahamkara

mara

sugatidurgati

dad pa

dam pa

dug

dud 'gro

dus

dus gsum

de (bzhin) nyid

don

drang don

don dam

don mtshungs pa

dri za

gdags pa

gdung

bdag

bdag gi gnas pa

bdag nyid the

bdag nyid chen po

bdag to 'dzin pa

bdag med

bdag med ngo bo

bdag 'dzin

bdud

bde 'gro dang ngan 'gro

faith

a good

poison

beasts

time

the three times

reality

thing; object;

value; meaning

provisional meaning,

requiring interpretation

the absolute;

ultimate meaning

similarity to objects;

similar in meaning

designation

lineage

self

substantial foundation

great soul

magnanimous

belief in a self

selfless(ness)

lacking substance

I-making

Mara

good and bad rebirth

sukha

satya

parka

atita

saṁskṛta

samskara

sarimjna

asaṁskṛta

raga

anu; paramanu

duḥkha

bde ba

bden pa

'dam

clas pa

'du byas

'du byed

'du shes

'dus ma byas

'dod chags

rdul

sdug; sdug bsngal

happiness; pleasure

true

mud

past

compound; conditioned

formative forces;

karma-formations

apprehension; perception

non-composite;

unconditioned

passion

atom; form-atom

pain; suffering

NA

antah

§akta

ratna

sthana; sthita

sthiti

anaspada; asthita

asrayaparivrtti

avici

vikalpa

vimoksa

viveka; vivikta(ta)

vicaryamanani yuktya

vipaka

vijnana

yogacarin

citra

dar§ana

nang

nus pa

nor

gnas

gnas pa

gnas (pa) med

gnas yongs gyur nas

dag pa'i sems

mnar med pa

rnam rtog

rnam thar

rnam par dben (pa)

rnam dpyad

rnam smin ngo bo

rnam shes

rnal 'byor spyod pa

sna tshogs

snang ba

internal

efficacious

jewel

standpoint; abiding

duration

homeless; unfixed

mind purified by a

transformation in position

a hell realm

construct; discrimination

liberation

void; separation

analyzed logically

maturation

consciousness

manifold world; varied

appearance; manifestation

PA

vicars

carya

dpyad pa

spyod pa

analysis

course

PHA

hitaisin

anyonya;

parasparasiddha

skandha

namah

bahya

viparyasa

paksa

arya

phan par bzhed

phan tshun

phung po

phyag 'tshal

phyi rol

phyin ci log

phyogs

'phags pa

solicitous

correlation; mutually

established

obeisance

external

perverted views

thesis

noble

BA

vasana

bodhi

mahabodhicitta

bodhimanda

krtaka

bala

kriya

karakatva

karaka(tva)

buddhi

vasat

indriya

indriyavijnana

vivikta

bag chags

byang chub

byang chub chen por

thugs bskyed

byang chub snying po

byas pa

byis pa

byed pa

byed pa po nyid

byed po

blo

dbang

dbang po

dbang shes

dben pa

potentiality

enlightenment

thought of Great

Enlightenment

heart of enlightenment

composite; created

simple-minded; fool

efficacious

creator

agent; creator

mind; understanding

force; power

sense [organ]; faculty;

power

sense consciousness

void

bheda

prayatna

mahabhuta

phala

sarpa

dbye ba

'bad pa

'byung chen;

'byung ba the

'bras bu

sbrul

part

effort

great elements

fruit; effect

snake

MA

anupadaya

anagata

avidya

aneka

anitya

aniṣṭa

acala

avisamvadi

sarimjna

koṭi

tirthika

agni

adarsa

asat

nastita

nirvāṇa

ankura

hina

alambana

niralamba

niraya

svapna

mudha; moha

amudha

ausadha

ma brten pa

ma ongs

ma rig pa

mang po

mi rtag

mi 'dod

mi g•yo

mi bslu ba

ming

mu

mu stegs can

me

me long

med

med nyid

mya ngan 'das

myu gu

dman pa

dmigs pa

dmigs pa yod ma yin

dmyal ba

rmi lam

rmongs pa

rmongs med

sman

unconditioned

future

ignorance

many

impermanent

unacceptable

unswerving

indisputable

concept

category

fire

mirror

non-being

non-being

nirvana

sprout

inferior; lesser; low

support; object of

perception

non-objective

hell

dream

confused; confusion;

delusion; stupidity

unperplexed

medicine

marici

prarthana

pranidhana

smig rgyu

smon pa

smon lam

mirage

aspiration

aspiration

TSA

matra

§uci

caraka

nirmula

vivada

arambha

tsam

gtsang ma

btson ra

rtsa ba med

rtsod pa

rtsom pa

mere

pure

prison

rootless

contentious

beginning

TSHA

naya

samagri

vedana

lakṣana

nimitta

animitta

laksya

tshul

tshogs

tshor ba

mtshan

mtshan ma

mtshan ma med

mtshan gzhi

principle

totality

feeling

mark

signs

indeterminable; signless

the marked

DZA

graha

grahaka

dravya

mṛṣā

'dzin

'dzin pa

rdzas

rdzun

belief

subject

real; material thing

false

ZHA

§anta

nasta

zhi ba

zhig pa

calm; peace;

quieted; tranquil

dissolved

parabhava

parahita

parapaksa

paratantra

asraya, alaya

analaya

gzhan dngos

gzhan don

gzhan phyogs

gzhan dbang

gzhi

gzhi med

other-being

altruism; welfare of others

opposing thesis

dependent; relative

basis

baseless

ZA

kṣīṇa

rupa

rupakara

rupa

pratibimba

arupin

grahya

zad pa

gzugs

gzugs kyi rnam pa

gzugs nyid

gzugs brnyan

gzugs med

gzung

exhausted;

extinguished; spent

form

the aspect of form

matter

reflection

immaterial

object

YA

afiga

tattva

bhutakoti

samyagjnana

akṣara

preta

manas

visaya

jnana

jnanacaksuh

parijnanat

yan lag

yang dag

yang dag mtha'

yang dag ye shes

yi ge

yi dags

yid

yul

ye shes

ye shes kyi mig;

ye shes spyan

yongs shes pa

spoke (of wheel);

member; limb

truth

real limit

full knowledge

syllable; word

ghost

mind

object

cognition; knowledge

eye of knowledge

thorough knowledge

parinispanna

bhava; sat

astivadin

cala

yongs su grub pa

yod pa

yod par smra ba rnams

g•yo ba

absolute

being

advocates of being

fickle; wavering

RA

svacitta

svabhava

svartha

prakrti; svabhava

vedya

vedaka

yukti

krama

rasa

rang gi sems

rang dngos

rang don

rang bzhin

rig bya

rig byed

rigs pa

rim

ro

mind in itself

own-being

selfishness

own-being; substance;

by nature

(known) object

(knowing) subject

argument

gradual

elixir; taste

LA

marga

karma

karmaphala

deha

sopadana

mithya

bhoktṛ

lam

las

las 'bras

lus

len bcas

log pa

longs spyod pa

method; path

deed; action

fruit of one's deeds

body

appropriator

false

enjoyer

SHA

susuksma

jneya

jnatr

prajnaparamita

shin to phra ba

shes pa

shes bya rtog pa

shes rab pha rol phyin

most subtle

cognition; knowledge

knower

perfect wisdom

SA

bhumi

bija

simhanada

citta

sattva

ciitomohana

cittamatra

svapratyatmagati

prthagjana

bhava; bhava

trailokya

trṣnā

tuccha

punya

punyarasi

punyajrianasambhara

mosadharman

sa

sa bon

seng ge'i sgra

sems

sems can

sems rmongs pa

sems tsam po

so so rang rig

so sor Skye bo

srid pa

srid pa gsum

sred pa

gsog pa

bsod nams

bsod nams phung po

bsod nams ye shes

tshogs bsags

bslu ba'i chos

stages

seed

lion's roar

mind

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